

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to furnish us with his address, with a request that we should mail him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. Those who have suffered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

SERMONS

BY

REVEREND HENRY WARD BEECHER,

AND

EDWIN H. CHAPIN, D.D.,

ARE PUBLISHED VERBATIM IN THIS PAPER, EVERY TUESDAY AFTER THEIR DELIVERY.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

This is a favorable time to Subscribe.

Two more issues complete the first six months of the present volume of the TELEGRAPH AND PREACHER. The balance of the volume can be obtained for one dollar. We can also, furnish a few sets from the commencement of this volume, (the first six months,) at the regular price, \$1.

It has been our aim to furnish in this paper such reading as will instruct and elevate the reader, and tend to eradicate the evils which afflict mankind. We hope our course and efforts have secured some friends, whose sympathies with our endeavors will induce them to make some personal efforts, and to instigate some general action among the friends to extend our circulation and usefulness. We shall be happy to send specimen numbers of the TELEGRAPH AND PREACHER to everybody whose address may be furnished to us, and we solicit friends everywhere to furnish us with the address of their neighbors, townsmen, and others, for this purpose. We have also circulars, which we shall be glad to send to everybody, as many as they will distribute in railroad cars, hotels, lecture rooms, manufactories, and among the people generally. Friends may do much good by handing one of these circulars to each of their neighbors. The TELEGRAPH AND PREACHER is consecrated to the discovery, elaboration, and defense of truth and to the inauguration of equal rights and righteous laws among men, irrespective of the frowns of popular error, and we rely on liberality, stern integrity, and zeal for truth and righteousness, to sustain this paper. Give us, kind friend, your patronage and hearty co-operation, and induce others to do likewise.

PHILANTHROPIC CONVENTION.

[Continued from our last number.]

ST. JAMES' HALL, BUFFALO, SEPT. 16, 1859.

Sunday afternoon.

Mrs. Bond of Lockport, (sister to Rev. Dr. Lord,) read an excellent lecture, touching the Bible, church, education, and moral excellence. She said the Catholics think the Pope is infallible, and Protestants think they must read only through the priest's spectacles. She thought forms and ceremonies were in a great measure substituted for practical Christianity. She thought the tenets of the different denominations were adopted and promulgated for interest and influence, rather than as being scriptural or sensible. The idea of a revengeful God was, in her mind, anti-scriptural and unreasonable. She said it was not thought necessary to educate women only to play the piano, flirt, gossip, and get married. She insisted that women ought to have the same and as full an education as men, and should have all the rights and privileges of men, and that it was sacrilegious to put and keep them in such positions as to be obliged to get married to be respectable. She insisted that women could talk as fast and as well as men, and therefore it was their right to be lawyers, lecturers, and ministers. She thought many of the evils of society would be corrected by restoring women to equal rights with men.

Charles Partridge of New York, said that if our evils were to be eradicated, and mankind saved from sinning by mere talk and sentimentalities, it would have been accomplished long ago. He did not believe that a denial of God, denunciation of Christ, abrogation of the Bible, and unkind epithets applied to the church and priests, would save humanity from the evils with which it is afflicted. He did not believe the restoration of all mankind to equal rights would be sufficient to bring us all into divine order. He thought our troubles were manifold and complicated, and before they could be successfully treated it would be necessary to have a thorough diagnosis of humanity's diseases. It seemed to him that there was no unity of thought as to the cause, and of methods as to the cure, of evil, in the Convention. On the contrary, each individual seems to represent a peculiar phase of humanity and of thought, no two agreeing as to the cause and cure of evil. He thought that if the Convention was really in earnest in its desire to remove evil from humanity, it would find it necessary to do something more than talk, at least as it had at this gathering. He thought it would have to talk less and work more—that real reformers would have to take off their coats and lay hold earnestly of the means whereby man could be saved, and, in order that it may be known precisely wherein, and to what extent, mankind have diverged from divine order, and the consequences of such divergence, and to know precisely what is needed in order to return to legitimate manhood and to cure existing evil, he introduced the following preamble and resolution, to get a diagnosis of our ills, and

AN ACCOUNT OF STOCK OF HUMANITY.

Whereas, right thinking and right acting of men and women depend on their antecedents, their faith, knowledge and relations, and on their needs, and their facilities for supplying them; and whereas, evils are like diseases, often complicated, sympathetic and contagious, and can be thoroughly treated only on a thorough diagnosis, therefore

Resolved, That a committee of five persons be appointed by this Convention (with power to add to their number) to obtain the information and facts herein called for, as far as possible, and such other as shall seem to them necessary to bring the several subjects mentioned, and the evils which afflict mankind, fully and clearly before this Philanthropic Convention, at its next yearly anniversary, in as brief yet comprehensive form as possible.

1. The number of male persons in the United States, with the number of those in their minority; the number of females and number in their minority, with the excess (if any) of one sex over the other, and what persons and what number of persons in each State do not enjoy full and equal rights and privileges with other human beings, between whom, and in what, and by what authority does the difference consist.

2. The number of males and the number of females engaged in the production of the necessities of life in each State, and the nature and extent of their productions.

3. The number of acres of land in the United States; the number of acres cultivated; the number of persons engaged in said cultivation; the kinds and quantities of the product; the number of owners of lands; the number of acres owned by individuals, and, so far as can be ascertained, the number of persons who own 1,000 acres, 2,000 acres, and so on; and the number of acres owned by the several States and by the United States.

4. The manner of living, and the degree of harmony and disharmony in the several States, and the chief causes of inharmony; the means, kind, degree and extent of education in the several States; the number of common schools, with the cost of the same; the number of colleges and other institutions of learning, with the cost of the same, and the annual cost of sustaining them; the objects, kind and extent of instruction in schools, colleges, etc.; the number of teachers, professors, officers and others under pay in said institutions, and the cost of the same, with the number of pupils and yearly graduates; the means, the kind, degree and extent of religious instruction, whether of faith or knowledge, in the several States, and by the several denominations of Christians; the number of churches and their cost; the number of preachers and their cost; the number of males and females belonging to the same; the number of professing Christians belonging to the several religious denominations, and the number of persons who belong to no church, and the difference, if any, in their habits of life, harmony in families, moral integrity, industry and usefulness between church members and non-church members; also the proportion of party votes, by members of the several churches and denominations of Christians in the several States.

5. The governmental management of some of the cities, and, so far as is useful for present purposes, the cost of the same; the government and policy of the several States; the number of laws in each State for making and protecting property; the proportion of laws made by the last or ensuing Legislature of each State for making and protecting property to those made to instruct, elevate and protect humanity; the number and proportion of laws made by the last or ensuing State Legislatures containing special and personal benefits, with the character of those specialities and benefits, together with the number of legislators; their business and profession, their religion, their politics and the cost of the legislation.

6. The general policy of the United States Government and State Governments, especially with reference to freedom and equality of rights and privileges among all the people, and also the policy of the United States Government, with special reference to the army and navy, internal improvements, tariff, post-office public lands, currency and commerce, with the receipts and expenditures of each department, and other incidental losses and benefits; the number of persons employed in each department, and by the general Government; the number and proportion of laws made by the last or ensuing Congress which are of local application or of special benefit, and of personal

favours, and the cost and consequence of each speciality, and of said Congress.

7. The number and cost of Custom Houses; the number of persons employed in and about the Customs and their specific duties, with their cost, and all other incidental expenses connected with tariff operations, with the receipts and expenditures of each department of State and national Government.

8. The number of banks in the several States, how created, how conducted, their general business, the amount of capital, the amount actually paid in, the amount of gold and silver in their vaults, the amount of their notes in circulation and deposits, the amount of other personal and real property of banks, and the nature of the same; the excess of the paper money in each State over the gold and silver pledged for its redemption, and the consequent and corresponding rise and fall of property with the fluctuation of paper money; the number of persons employed in banks, and their cost; the number of their attaches, brokers and others, and their cost; the proportion and amount of bank notes which are worn out, lost, and such as do not return to the banks for redemption; the discount paid on fugitive bills in different sections of our country, and losses to the people by counterfeits and failures of banks, and by virtue of their existence, with the amount of money made by the several banks in the sale of their notes for others.

9. The number of Insane Asylums in the several States, their cost, the number of inmates, the causes of their insanity, their nativity, former business, kind and degree of education, moral deportment, their politics and religion, and former habits of life; the number of officers and employees in and about said asylums, and the cost, with the general management of said asylums.

10. The number of prisons in the several States, and the cost of the same; the capacity of each, the number of convicts, their nativity, business, politics, education, moral deportment and religion, and former habits of life; the nature of their crimes, the discipline to which they are subjected, with the result; the number which return to prisons, the employment of convicts, and for whose benefit, and under what system; the number and cost of officers and help in and about prisons.

11. The number and character of charitable institutions in the several towns and States, how supported, and at what cost; the kind and number of persons participants in these charities, the number of persons employed in conducting them, and the cost of the same.

12. The number of gallons of alcoholic liquors imported, made and consumed in the several States, and the cost of the same, with the number of persons engaged in the traffic; the number of thousands of segars imported, made and consumed in the several states, and their cost; the number of pounds of tobacco for chewing and smoking, with the cost; the health, cleanliness, harmoniousness, spiritual-mindedness and moral integrity of those who use intoxicating drinks and chew and smoke tobacco, as compared with those who do not use them.

13. And finally to take account of stock of humanity in these U. S., its inherited and natural proclivities, and its indulgences, its vices, its virtues, its faith, its religion, its knowledge, its duplicity and its integrity, showing what it really is, its condition and capabilities as the basis of reform, and of what it must do for its own perpetuity and best interests, its salvation from sinning, and as a guide toward the mark of the high calling of humanity.

The resolution was seconded by Henry C. Wright, who made strong commendatory remarks. He did not see how we were to treat the ills of humanity, and cure them without a thorough knowledge, such as the resolution, with its specifications, called for; and although it was a colossal undertaking, he thought it might be accomplished in some good degree, if not fully; and he wished it done as fully and perfectly as possible. He said it was the very thing needed to show the people what ails them. He thought humanity was full of sores from the crown of its head to the soles of its feet; that the cause was exceedingly complicated, and that it needs energetic and bold treatment.

Dr. Hallock agreed with Mr. Wright, that it was a colossal undertaking, but he never knew the man who offered the resolution to take hold of the plow and look back, and he felt the importance of the information called for, to this Convention, and he hoped it would be adopted, and the committee appointed, as proposed.

Stephen S. Foster said the building was not erected which could contain a report of the facts called for in the resolution; that it would cost more than a million of dollars, and that it could not be carried out, etc. He did not care for statistics; he had, during the last year, been charitable; he had given something to a boy every day, and it had raised commendable bumps on his head, and that now (jumping up) he realized that he was out of hell; he was a better man; did not want to know how bad men are—had no time to know it—his sisters were in bondage, and he must first get them out before he would know anything else, etc., etc.

Mr. Wright did not feel the force of Stephen's remarks—thinks he is mistaken in one important thing; he thinks he has got out of hell, but, says Mr. Wright, I am sure I never saw him so far in hell before. If I had time, I should be tempted to skin him alive for saying what he has. Suppose all the information can not be collected accurately, and suppose it costs five millions, and takes five or fifty years to do it, I am not at all sure we can accomplish the objects of this Philanthropic Convention without these facts. Therefore let

us begin this colossal and immensely important work. Many of the facts I know can be collected. To show that some things may be done as well as others, and that where there is a will there is a way, he read a letter from Mrs. Paulina Roberts, of Pekin, Niagara Co., who has four daughters working on a farm. One of them had plowed twenty acres of ground, etc. The girl was brought on to the platform, which brought down the house, to the utter confusion of the "can't be done" reformers, and the resolution passed, and the committee was appointed.

The Chairman appointed the following Committee:

CHARLES PARTRIDGE, N. Y. GERRIT SMITH, *Peterboro*, N. Y.
HENRY C. WRIGHT, *Boston*. DR. R. T. HALLOCK, N. Y.
JOHN HUNT, N. Y.

Mr. J. H. W. Toohy spoke in favor of the resolutions. He thought the information called for would be of great service to every philanthropist, minister, legislator, and the people generally. It would show us where we stand, and the source of the evils which afflict us. He thought it would be one of humanity's saviors, and it would make many more. He was much gratified with Mr. Partridge's scheme for gathering up the facts; he had labored with Mr. Foster and others, but he considered that the one idea of abolitionism dissolved into thin air compared with the scope and importance to humanity of carrying out the resolutions offered by Mr. Partridge. We must have these facts to present to the millions before we can eradicate their evils. But while we must endure evils, we should try to cultivate cheerfulness. It will relieve our burdens some. He offered the following:

Whereas, Progress is fundamental to all natural and reliable development, and necessary to all growth, individual and national; and whereas the facts of Spirit-intercourse have demonstrated progression to be constitutional to angel life, as experience proves it to have been common to the ages, therefore

Resolved, That all approximation to, and delights in, true philanthropy, will be made obvious, in proportion as each individual learns tolerance for his neighbor's convictions—while claiming respect for his or her own.

And *Whereas*, most Spiritualists and "Friends of Progress" have lived in and enjoyed church fellowship—he or she evincing their sincerity in, and respect for, such communion—until facts made them acquainted with, and authorized for them, other and more reliable conclusions. Therefore

Resolved, That all censure for mere opinion, and denunciation of ecclesiastical relations, is inconsistent with the philosophy of progress, and does violence to the gospel of tolerance and individual conscience.

And *Whereas*, "Knowledge is power," and the desire to do unto others as we would have them do unto us is the warrant and sole sufficient authority for all effort to save those who may need aid in freeing themselves from defects of opinions, creed, or character—all of which must injure the individuals, retard the growth of knowledge, and prevent the progress of the race. Therefore

Resolved, That to speak the truth, the whole truth, and, if possible, nothing but the truth, is the fundamental rule and necessary limitation of the true reformer—as it makes belief modest and respectful, and reform cautious and philanthropic.

Resolved, That all assumption of superiority, in "faith, knowledge, or religion," when not sustained by facts and the evidence of a truth-loving life, is presumptive in spirit, dogmatic in character, and an offense against good manners.

Resolved, Therefore, since the individual is the eternal fact, and unending progress the necessary result of being; that all pet notions, hobbyisms and dogmas, are antagonistic to the genius of Catholic culture, as favoritism and partialism are the parents of injustice and intolerance.

Resolved, That a true life, dressed in the modesty of nature, crowns man with majesty and woman with harmonious beauty.

The following resolution was then adopted:

Resolved, That the time, place, and arrangements of the next anniversary of the American Philanthropic Convention, be left to a committee consisting of William Denton of Ohio, Mary F. Davis of New York, Henry C. Wright of Boston, and Cyrus O. Pool of Buffalo.

The following speech, by Andrew Jackson Davis, closed up the proceedings of the Convention:

Well-meaning men in pulpits will say of us that we have studiously evaded the relation of Christianity to the cause and progress of civilization. Ministers believe and urge upon their congregations the theory that, without the religion of Jesus, there would not exist the present evidences of social and moral progress. There is truth in this theory, I grant, Sir, because every good word and every good work has eventuated in corresponding effects within and upon mankind; but this is no more true of Jesus than it is of Socrates. The sum total of the Christian gospel is in strict harmony with the intuitive teachings of every enlightened mind—i. e., "Love the great God (or Lord God) with all thy heart, mind and strength, and thy neighbor as thyself." This is the civilizing principle inculcated by pure Christianity. We recognize this eternal truth, not as an arbitrary commandment from heaven; but we receive it as a divine principle natural to, and inseparable from, the spiritual constitution of man. So far, then, we deem the teachings of Jesus consistent with the laws of Father God, which are operative and exemplified in human nature; and so far, therefore, do we acknowledge Christianity to be an important essential to the progress of civilization. But in so saying we do not endorse a word of the atrocious theology of American or European churches. That theology, Sir, is based in total depravity, which disease ramifies throughout the incumbent superstructure. A vicarious "atonement" is built upon the original sin; a "faith" with adequate evidence is required of all men; and a miraculous "regeneration" is promised as the result of true belief. To all this theology we put in our unqualified protest, and hate it as cordially as we accept and love the central principle of Christianity. The remonstrance of enlightened reason to

the mythologies which cluster about pure Christianity, is absolute, as was proved by the fact that the great revival of 1858 made two infidels where it made one convert to its doctrines; that is, 400,000 skeptics by the same revival which caused 200,000 believers.

What is civilization? One lexicographer (Webster) answers: "The state of being refined in manners from the grossness of savage life, and improved in arts and learning." This state, the ministers say, is the legitimate offspring of its divine parent—i. e., of the Bible and Christianity. Let us look at this popular superstition, Sir, and endeavor to ascertain the exact historic facts.

Out of the 1,000,000,000 of earth's population, only about 270,000,000 profess belief in the Bible of the Christians. And the larger portion of this number are Roman or Greek Catholics. Of Protestants to these forms of Catholicity there are only about 70,000,000, and these Protestants are divided and split up into many and various forms of rationalistic reformation; such as Unitarians, Universalists, Quakers, Mormons, Infidels, Comeouters, and Nothingarians, making, on the whole, the most unprecedented and self-destructive conglomeration of religious opinions and prejudices. Of course, Sir, Protestants imagine themselves to be the only Christians. The Bible, under their interpretations and engineerings, is the cause of civilization! We deny it in toto, not only of Protestants, but of all religious sects ancient or modern. If the Bible is the cause of civilization, how happened it that the first astronomical observations which begin to enlarge mind, were made 2234 years before the birth of Jesus? If it is Christianity that refines us, how was it possible for men to elicit out beautiful pictures and graceful forms 1900 years before Christ?

The first agent of Commerce, a ship, arrived at Rhodes in Greece from pagan Egypt 1585 years before the existence of the Christian's Bible. And the next agent of intercourse and navigation, i. e., the seaman's compass, was invented in heathen China 1120 years before Paul preached to the Gentiles. And the principle of justice and equity between man and man cropped out in the system of "weights and measures," which was invented and adopted among the oriental traders 869 years before Jesus was born of the carpenter's wife. School teaching and scientific instructions were introduced by Anaximander 600 years before Paul's conversion to Christianity. 526 years before the angels shouted "Gloria to God in the highest" to the Judean Shepherd, a public library of valuable books was established at Athens in civilized Greece.

These arts and this learning, and these civilizing influences and sciences, came without and in advance of Christianity. But since the theology of priests has afflicted men's minds, and since the heathen here and there have accepted of its peculiar form of civilization, we have the invention of powder, muskets, bayonets, and other instrumentalities of self-defense and aggressive war. Also, on the other hand, we have steam-engines, steam-presses, labor-saving machines, and many physical means of earthly progress.

Now, Sir, let me ask: What is the cause of civilization? Answer: The causes and agents of civilization are the same as those influences in nature by which germs unfold to blooming ultimates. As it is the inevitable decree of Father God's immutable nature that spring grains should ripen into autumnal harvests, that babies should become full grown men, that thorns should in due time be crowned with the fragrant flower, so is it the irresistible ordination of the same natural God that tribes should form communities, that races should bloom out into nationalities, and that confederated people should unfold all the essential facts and principles of civilization. The Greek, the Roman, the Celtic, the Teutonic, and the yet more recent forms of progressive power, combine and make improvements, by means both automatic and intentional.

Man, Sir, is by nature a lover of Science, which means a knowledge of facts and forces; and of Art also, which means the voluntary control of forces. He is such a being, not by virtue of any creed or authority, either in politics or religion, but wholly from the fact that man is a spiritual existence, a formation of mental and moral principles, an inheritance from his Eternal Parents, Father God and Mother Nature.

This duality of man's is organization, and these forces and tendencies which are inseparable from his essential nature, taken together, explain the cause of civilization. Society is an expression of man's nature and development; not of man individually, but of man in the aggregate. Hence, the present state of American society is a perfect reflection of the interior condition of the mass of the people, but not of the vanguard thousands who yearn day and night for the era of peace and justice. Of existing civilization there are ten good and ten evil facts or concomitants.

Good Concomitants.

1. Representative Government,
2. Trial by Jury,
3. Family Relation,
4. Education,
5. Liberty of Conscience,
6. Emigration,
7. Commerce,
8. Religious Institutions,
9. Art and Music,
10. Spirituality.

Evil Concomitants.

1. Sectarianism,
2. Vindictive Punishment,
3. War,
4. Avarice,
5. Gambling,
6. Licentiousness,
7. Subjection of Women,
8. Chattel Slavery,
9. Intemperance,
10. Infidelity.

These evils will be overcome and abolished just as fast as man's spiritual faculties, including his reasoning endowments, become developed and inherently harmonized. A true education, not a creed or a system of opinions, is the true remedy. Let your young men grow up in harmony with the laws of their entire nature, and let your young women venerate principles physical and spiritual,—overcoming disease with health, deformity with beauty, ignorance with wisdom—let your ministers teach, not preach; tell them to make progress in all directions, not stand still and dogmatize at one point of the infinite radius; love the great God with all your heart, mind and strength, which is the best form of universal love,—do these things, Sir, or at least help get society and government so fixed, that you can act out the good which is within, and our present civilization is savagism compared with that which would exist.

The speaker then announced that the exercises would close with a song by the Harmonists, after which the Convention adjourned *sine die*.

Truth.—"Jones has a reverence for truth," said Brown. "So I perceive," was Smith's reply, "for he always keeps a respectful distance from it."

SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G. IN CLINTON HALL, EIGHTH ST., NEAR B'WAY.
SIXTY-SEVENTH SESSION.

[NOTE.—Owing to the absence of the Reporter, the proceedings of the last session did not appear.]

DR. GRAY said: He had kept the minutes of the last meeting, but had not been able, for want of time, to prepare them for publication. He said a question was proposed, inquiring as to the effect of the habitual use of tobacco, rum, etc., upon the other life; but as the mover of the question is not present, it would be as well to take up some other topic.

MR. PARTRIDGE related the facts recently witnessed by himself and others in Buffalo.

Dr. Gray exhibited to the Conference a pitcher, which, in the early spring of 1852, was left in the sleeping room of Dr. E. P. Fowler. It was a plain, white earthen pitcher, minus a handle, and was in the room as a simple convenience for a bouquet of flowers. In the morning it was found written upon as seen by the audience. Sanscrit and Hebrew characters were identified by two gentlemen present, and the Doctor testified that an eminent linguist had certified to other ancient languages being upon it, to one of which there was also an alphabetical key. The characters bear the impress of an expert in penmanship, and appear to be done in black ink—a pen, and ink of corresponding color, being in the room at the time.

He also showed the original parchment which they were requested through the raps to procure and place in Dr. Fowler's sleeping room. This was done on the night of December 22, 1851, and in the morning was found by Dr. Fowler, covered with the signatures as exhibited. There are some fifty autographs upon the parchment. For a full description of this remarkable document the reader is referred to the SPIRITUAL TELEGRAPH of July 3, 1852, which contains a well executed *fac simile* of the signatures.

MR. W. P. COLES related that, at a circle of fourteen persons which met the night before, Miss Mills being the medium, they first thoroughly examined the room and its contents, and then placed a guitar and bell under a table. The table was then covered by a cloth which reached to the floor, and was pinned to the carpet all around the table, so that no one could touch the guitar underneath. The feet of the medium were tied to her chair, so that she could not move them, and then the circle was seated, each person taking a seat as directed by the Spirits. When the circle was thus formed, the piano was played by one of the company, and the guitar under the table accompanied it. The cloth which had been put over and around the table was then removed, when individuals were touched in a way which seemed to bar every other conclusion save that it was done by Spirits.

MR. CONKLIN stated, that on Sunday evening last, in a circle of twelve persons, (the room being dark) among other manifestations, there was heard the rattling of a paper beneath the table, and on one of the party reaching for it, it was put into his hand. The paper was said to be for Mr. Monroe, who was directed to put it in his pocket, which he did. At the conclusion of the sitting, Mr. Monroe, on examining the paper, found it to be written upon. (The writing purported to be a communication from his daughter in the Spirit world.) This, said Mr. Conklin, was to him the most interesting fact that had occurred during the whole course of his mediumship. It made but little difference what others might think of it; it could be to no other person what it was to him, as none but himself could know as he did, that *he* did not do it.

DR. HALLOCK had this to add to the statement of Mr. Conklin. He was seated on the left of Mr. C., and during the whole sitting had the control of Mr. C.'s left hand, Mr. Whitman being upon the other side holding his right hand. Hands were joined all round. Mr. Monroe was his neighbor on the left. When the rattling of the paper was heard, Mr. Monroe and himself put their joined hands underneath the table, when the paper was thrust edgewise between the thumb and forefinger of his (Dr. Hallock's) left hand. There was an effort at first to take the paper out of his grasp, but it was apparently relinquished, and on removing their hands from beneath the table, the paper was given to Mr. Monroe as requested.

DR. HALLOCK testified that, during the same sitting, by request of one of the circle, he held a guitar in his left hand, horizontally above the table as far as he could reach in a sitting posture, and that while the instrument was thus held, the strings were thrummed; and at each sound, his hand, which held the instrument, was manipulated by apparently different-sized hands. The first was like a delicate, female hand; the second was firmer and larger; the third was decidedly masculine, sweeping the strings with considerable force, and bearing upon the guitar with a power not convenient to resist with his extended arm, though supported by the hand of Mr. Monroe. He was also touched by hands many times, beneath the table, others testifying to similar touches. He would allude to one of the facts belonging to the series related by Mr. Partridge. In the morning interview with the Davenport family (the light being graduated so as to leave every person and object in the room distinctly visible), while two girls in the circle were singing, a tin horn or fireman's trumpet was thrust in a diagonal direction from beneath the table, little end foremost, directly in front of him; that is to say, between his body and the edge of the table, where it kept accurate time to the singing.

While observing this, it occurred to him that it might possibly be done by the foot of an expert, thrust into the large end of the trumpet; and as the direction of said trumpet was entirely convenient to one of the Davenport boys seated at the end of the table, he watched him closely, but could detect no motion of his body; but on the contrary, every muscle and feature of the boy seemed in perfect rest. But he was determined to solve the problem of mundane contact, if possible; and to that end, while the girls were singing and the trumpet was keeping time against the edge of the table with the little end in plain sight of the whole party, he suddenly thrust his hand beneath the table and directly into the large end of the trumpet, and found—*nothing there!*

MR. TUCKER desired to know if it has come to this, that we are to accept the assumptions of these witnesses that it is Spirits who do these wonderful things? Before we yield our assent to this, we shall do well to remember that persons often become so imbued with some favorite idea, that they construe both history and fact in the light of it. There was a case in illustration, which transpired in this city. A servant girl, who knew only English, during a fit of insanity uttered a correct quotation from Juvenal. This was set down at the time by a religious enthusiast as an especial manifestation of the power of God to distance all competitors in conferring a knowledge of the classics under discouraging circumstances; but the miracle vanished when it was ascertained that the girl had been domesticated at a former period of her life, in a family where some students boarded; and, as everybody knows, to find a student who doesn't quote Juvenal (else, to what end are we students at all?), would be as great a miracle as to find a sensible Irish girl who does. It was only after she became *insane* that the Latin tongue, that sublime finish to a modern education, cropped out. This was no miracle, however; it was precisely what every rational man might expect. He thought that modern spiritual phenomena, on careful analysis, might perhaps be as easily solved.

DR. GRAY: He was present in the circle alluded to by Dr. Hallock, at the rooms of Mr. Conklin. He witnessed no manifestations on that occasion which, of necessity, must be ascribed to Spirits. The room was dark. The doors were not locked. Who can say with certainty that some one did not enter, and produce the touches and other manifestations? Mr. Conklin's boy was in the room, and not connected with the circle; where is the proof that he did not grasp the ankle of Dr. Hallock beneath the table? What he witnessed, or has heard stated as occurring on that occasion, might have been done by trickery; not that he believes there was any trick practiced, but the problem of spiritual intercourse, or the immortality of man, is of mighty import, and in the solution of it no doubtful fact should be counted. When we testify in this Conference, we address ourselves to skeptics, and should therefore be careful that what we put forth as evidence should be free from the admixture of doubt as to the origin of the facts upon which we rest it. It is an ancient maxim, that nothing should be adduced to prove a divine interference which might be produced by cunning, or arranged by forethought.

DR. HALLOCK explained: He had been careful to state the prominent circumstances under which the phenomena occurred, leaving each to make his own criticism. The remarks of Dr. Gray are pertinent. He can not say, *absolutely*, that Mr. Conklin's boy, or some other person, not in the circle, did not on that occasion touch him as described. For anything he knew *absolutely*, Mr. Conklin might have written the communication to Mr. Monroe. He testifies before us, that he did not. For anything that appears *absolutely*, Mr. Monroe may have written it himself. But the evidence of Spirit-existence and intercourse rests, not upon the experiences of an hour in the dark, or on the facts of a single investigation under *any* circumstances; they are spread over years of observation, and appeal again and again through the senses to the soul. The facts of Mr. Conklin's circle, as cited, are not absolute evidence, but circumstantial—cumulative—they belong to the grand museum or cabinet of facts whence evidence is born.

Let us examine the circumstances under which they occurred more in detail. 1. The circle did not meet by concert. We had never met as a circle before. Its members were not expected. 2. It was a large party for a very small room, and we had to sit as closely together as we could, much more closely than was comfortable. 3. Of the two doors opening upon the room, one was the *front* door, which could not be opened without admitting light from the street lamp. We had much ado to exclude this light, which was finally done with a blanket. That door, by authority of *this* test, was not disturbed by any intruder. The other door, leading from the room we occupied into the back room, was open; but two gentlemen, and the end of a sofa so completely closed its jaws and passage way, as to make it, to say the least, very difficult navigation in the dark, for any person ambitious to pass from one room to the other without discovery. 4. Mr. Conklin did not do the touching, for his hands were otherwise engaged, and his body was too close to that of the speaker to permit motion without his knowing it. 5. The persons on the opposite side of the table were seated with their chairs against the partition dividing the two rooms, so that no person that could be weighed on a "Fairbank's scale" could possibly get behind them. 6. The speaker

grasped the stem of the guitar so as to balance it as nearly as possible, the weight resting upon the palm of the left hand, the fingers wrapping around it, so as to point in the direction of his body. Thus grasping it, and while it was held horizontally, parallel with the length of the table, but directly over it, and considerably higher than his head, three sorts and sizes of fingers were laid directly upon his fingers, in *every case* as from a hand approaching him from the direction of the partition, where no person outside of the circle *could be*. 7. The party of two ladies and ten gentlemen, though mostly strangers to each other, were respectably dressed, looked clean, and had a decided air of honesty and earnestness in the matter they had met to investigate. Several of them by authority of their own declarations were the subjects of the manifestations and not the producers of them, while others declared that they got nothing and *did* nothing. 8. The speaker was not asleep. Now, let these details be carefully noted, and the hearer may be safely left to his own conclusions. But the evidence is by no means exhausted. There is a *moral fact* in the premises yet to be considered, which must be deferred to another time.

MR. ROAT: Everything claiming to be supernatural should be traced to natural causes if possible. Our forefathers believed in ghosts and hobgoblins, but after we out-grew our superstitions, we resolved their ghosts and witches into imagination or disease. He would be glad to find Spiritualism true. When it is *proved*, it will be a great thing for the world. To displace the mere speculation which passes current in the religious world for "faith in immortality," by a *demonstration* of it, would be of vast importance inasmuch as it must influence the entire future of human history. But to make out the case, there must be no defect in the evidence. Mr. Roat then reviewed the pitcher, the parchment, the guitar etc., but presently becoming aware that, whatever the defects in the affirmative evidence, his negative argument fitted but *his own assumed* facts rather than the *observed* facts of the case; like an honest man, he postponed further criticism until better informed as to the facts to be criticized.

MR. DAVIS: If the gentlemen who have undertaken to analyze the statements of Mr. Partridge and others, will reflect, they will perceive that these witnesses testify only to what transpired in their own presence. Now, to refute either their facts or their conclusion, the objector must witness the same facts himself, and having done so, must be able to demonstrate their fallacy. It is no explanation of a thing done, to say that "it can be easily done." Facts can not be refuted by speculation. It will not do for the objector to charge that we *assume* the facts which he never witnessed, and then proceed to refute them by a bare assumption of his own. The only power that can put down a false fact, is a true one.

Adjourned.

R. T. HALLOCK.

THOSE "PROBLEMS."

DEAR PARTRIDGE: In your issue for Sept. 17, 1859, I find the following erroneous statement, from A. Miltenberger. He says:

"L. R. S. assumes that *nothing* is communicated from the Spirit-world but what was in the mind of the questioner so as to be read clairvoyantly by the medium, or by an associate Spirit in sympathy with the medium."

This representation as to what I have "assumed" in respect to the spiritual world is not true; and my friend M. will please to "take due notice thereof, and govern himself accordingly." I love all manly criticism of any thing I have written, and I think I can bear with any reasonable amount of misrepresentation. Nor have I heretofore complained of the invidious and personal assaults that have been made upon myself in the columns of this paper [I *vide* the issues for Feb. 5, "G." "D. G. R." Feb. 19, and April 2, "H. Stule." March 5, "F. North." April 9, "L. Kendall."] It is an easy matter to speak of a writer as "ignorant," "unfair," "hasty," "dishonest," "hypocritical," and, "far behind the intelligence of the age." All this may be well, but I can not for the life of me perceive that these opinions as to my personal character, have assisted any in the solution of my Problems.

So far from "assuming" anything whatever in respect to the spiritual world, I have stated repeatedly that I have no positive knowledge of that world; I was never there, and do not know. My Problems, were stated in plain language, and addressed to the candid and the truth-loving in all parties. I gave a few thoughts of my own, not as a finality, but rather to assist other investigators like myself in searching for the truth.

But my ninth and concluding article on those Problems was never sent for publication, and I will now, if you please, add, the substance of it here:

Knowing nothing of any other world except this in which we live, I took it naturally enough for granted, that each mortal met his "own guardian Spirits when he sat in a congenial circle for communications." And, if I do not now take so much for granted as I and other Spiritualists formerly did, it is because Spiritualism, considered as a whole, has taught me better. I

coming to my conclusions I have found it useful to take into consideration not my own experience and observations alone, but the observations of all mediums and all Spiritualists with whose experience I have been able to become acquainted for ten years past. I have never, as I know, omitted any state of mind nor any means for acquiring a correct estimate of this subject. And, while I have found nothing in it to convince me that there is in the universe any "old boss devil," as sectarian theology has taught, nor any "infernal Spirits" in the sense that they are wholly depraved; nor that there is any lower state, or any worse world than this one in which we live, yet, Spiritualism has itself forced upon my own mind a few conclusions, like the following, and upon which I am waiting for further light:

1. That, as a general rule, it is not safe for mortals to habituate themselves to the *surrender* of their own *selfhood* to the control of Spirits, because we thus become more liable to mental hallucinations.

2. It is an unsafe state of things in families and in society when a class of people, like media (now said to amount to 25,000) are encouraged to fall into abnormal, unconscious states, in which they act without conscious responsibility. Mortals should always be considered and held to their own personal responsibility for all they say or do. To allow them to say and do what they please, merely because they allege themselves in an unconscious state or "under the control of Spirits," tends to fanaticism.

3. It is never safe to rely upon alleged revelations from another world, as sufficient authority for what we say and do. In this manner have all the religious fanaticisms of past ages been originated.

4. That the "time is coming and now is," when those will be considered the most reliable teachers, who utter what they have to communicate with their eyes open, and in the use of each of the external senses. The functions of the teacher are interrupted when his selfhood is held in abeyance to an imaginary or an invisible agency, with the "mouth open and the eyes closed."

5. Admitting the spiritual theory as to the alleged communications from departed Spirits, it does not follow that the invisible inhabitants of another world can be competent for giving testimony in respect to their own personal identity, to mortals in this world. Invisible witnesses can not be cross-examined, and are, therefore, incompetent to testify in respect to their own personal identity.

6. Man is susceptible of inspiration from various other causes besides "Spirits," such as his physical and mental surroundings, his own thoughts and ideas of things, his own notions of Spirits, real or imaginary. And this susceptibility is increased by habit, as is manifest from those numerous phenomena peculiar to all sectarian revivals and experiments in pathetism. Now, surrounded as we are in all mental epidemic, with such an amount of sympathetic nervous phenomena, it seems to me, we must be in danger of attributing inspiration to Spirits, which can be accounted for by laws that appertain to this world.

7. The highest knowledge possible to man from the spiritual world, I suppose must be by influx into his highest judgment or reason. And this degree of influx comes only when man is in his best normal condition, in the harmonious exercise of all his external and internal senses, his judgment and reason. In the acquisition of knowledge, man may be assisted by the phenomena, the facts and fancies of ancient and modern Spiritualism. But the superior state for securing and communicating information, is in the full and harmonious exercise of his own faculties and the attributes of manhood.

Boston, Sept. 23, 1859.

LA ROY SUNDERLAND.

A LEGAL OATH.—On a certain occasion while Judge M—a disabled soldier of the war of 1812, was officiating as justice of the peace, there was a case before him which was tried by a jury; and after the testimony was all in, and while the eloquent summing up of the two counsel and the learned charge of the court were still echoing through the "halls of justice," the Court ordered a constable forward to be sworn, so as to take charge of the jury while deliberating on a verdict. The officer appeared with uplifted hand and the Court began the usual oath: "You do solemnly swear that you will take this jury to some convenient place, and there them safely keep without—" Here the Judge gave his cork arm a tremendous shake, as he had forgotten the balance of the oath. "And all the rest of the little fixings—you know what they are better than I do. 'Take the jury out.'"

[The Morning Sermons of Rev. Dr. CHAPIN are reported and published in the TELEGRAPH AND PREACHER every Tuesday after the Sunday of their delivery.]

REV. E. H. CHAPIN'S DISCOURSE,

DELIVERED ON SUNDAY MORNING, OCT. 2, 1859.

"Two men went up into the temple to pray; the one a Pharisee, and the other a Publican."—LUKE 18:10.

The radical differences between men are comparatively few. If we classify them by temperaments, manners, degrees of culture, we may draw up quite a catalogue; but if we let them fall into rank according to essential tendencies, people wide apart in external conditions will file into the same group. Indeed, in the last analysis it is only a truism to say that everybody is full of human nature. We can easily believe that in a great city like this the whole world is represented, and each form of good or evil which is exhibited by mankind on the face of the whole earth, from the grossest barbarism to the most exquisite refinement, from the most abandoned depravity to the saintliest excellence, has here its type. But is it not true that the elements of all these exist not only within the compass of a single city, but within the depths of every human heart, and that there is a sense in which each man is all other men? It would astonish a man sometimes to take the torch of introspection and go down into his own heart, and see how many different faces would look out upon him from its chambers, each one himself in some phase of possibility which lurks in his own nature. But not to push our analysis too closely, I may say, as a general rule, that those, for instance, who on the Sabbath assemble in the different churches of our land, whatever their name or profession, they all essentially belong to one or the other of two classes—essentially they are either Pharisees or Publicans; they may worship according to some form, or with no form at all; they may kneel at the Mass, or repeat from the prayer book; they may call themselves Presbyterians, or Universalists, or Baptists, or Quakers, or nothing at all, but inwardly, by actual condition of soul, they have affinity with that worshiper who counted up his good deeds, or with him who cried, "God be merciful to me a sinner!"

In the first place, observe the fact—these men described in the narrative connected with the text were both in one place, they both "went up to the temple to pray." And it appears that they had very different notions of the needs and objects of prayer. But after all, they started from the ground of a common spiritual consciousness. We know that this consciousness was deep and vital in the case of the Publican, and however defective and unworthy his motives, it could not have been wholly wanting even in the case of the Pharisee. So it is with men everywhere, so it is with men here to-day; in the depth of their hearts there is some feeling they can not entirely get rid of, some conviction of duty, some sense of their relations to infinite realities, to God. I must believe they are very few who enter the doors of a church saying, "This is all mere ceremony, and we know it is."

Look at the crowds of a Sunday morning, passing through the streets on their way to church! Something has moved them; it may be the poorest of motives, it may be but dead custom, but something has moved them to turn their feet in that direction; ostensibly they go up there to pray. And though with so many it may be ostensibly merely, few would own that it is so, few by any conscious purpose mean it to be so. But in this very reluctance to own that it is so, there is a confession of spiritual consciousness. In that act there is some vague stirring of spiritual life, some movement of that which is profoundest in our human nature.

At least, I will believe this of that crowd of men and women streaming towards our churches, that but few are entirely insensible and indifferent to the relations they bear to great spiritual realities. From their various spheres of life—from their study and their toil—in their pride and their lowliness, they come, drawn not wholly by custom, but in some little degree, at least, by that which has made it custom; a sentiment older than the days of the Pharisee and the Publican. And permit me, my friends, to say here, that a very sad thing indeed would it be, if in some extravagant notion of spiritual freedom or of anti-Puritanism, we should succeed in obliterating all distinctive tokens of this sentiment. Now I have but little sympathy with this type of religion which would make this day a day of grim bondage and sour observances. Whatever other sanction it may claim or lack in its connection with Christ's life and his resurrection, it is a day of peace and of true spiritual freedom, of serene joy, as it celebrates the emancipation of the human soul from the fetters of death and the darkness of sense—as it lifts the burdened and weary spirit above the dross of worldliness, and the conflict of mortal cares—as it opens these earthly gates, and to the poorest and most guilty of God's children lets "the King of Glory come in!"

But while I would have the character of the day dissociated from anything like hard, sour and gloomy observance, just as strenuously must I oppose that other extreme which would obliterate all traces of Sunday, as a distinctive day, which would disturb its true joy and peace with the holiday tramp of noisy revelry, and which professing to deliver men from ceremonial bondage, would bring them into a bondage to unrestrained appetite and reckless sensuality. I have no sympathy with that Phariseism, which on a Sunday would lock up every glad emotion of the human heart, and forbid to the tired workman that needed freedom and rest which itself can enjoy any day in

the week; but I have quite as little sympathy with that mis-called "liberalism," which, in its assertions of liberty, would encroach upon the privileges of those to whom Sunday is sacred in its opportunity for peaceful worship, and which, while other labor rests its wearied arms, would call into special activity that labor which deals out poison and death by the glass-full, and which would hardly allow the poor Publican an undisturbed chance to go up to the temple and pray.

Let every man be free to act from his own conscience—that is my motto—but let him remember that other people have consciences also, and let not his liberty be so expansive, that in its indulgence it jars and crashes against the liberty of others. I do not believe in chains, nor in despotie interferences of any kind; but I do believe in liberty with some kind of a fence to it! A great many people—a large majority, I think—want liberty to worship on Sunday, and to worship in peace, and I repeat I should be sorry to have that liberty abridged. But especially do I say now, that I should also be sorry to lose the distinctive signs of a sentiment which, however vague and imperfect, does exist. It existed in the Pharisee as well as the Publican. It exists to-day in the souls of those who fall into the same rank with the Pharisee as well as with the Publican.

But now, starting from this common ground of a relation to, and at least some kind of an acknowledgment of, these great spiritual realities, men who come up to the temple to pray do, there and elsewhere, very generally fall into the class of the Pharisees or the class of the Publicans. Now who should we be likely to set off in the first named class—among the Pharisees? For I suppose no one at the present day looks to see a Pharisee in form and in name, like the Pharisees of old—nobody looks around to see a man going in long robes, with phylacteries bound around his forehead, fasting twice a week, and giving tithes of all he possesses. But there is a typical Phariseism present to the minds of a great many people, and the moment the term is named, in imagination they see a Pharisee. And they would say that it is identical with all ostentatious and formal worship; it includes all those who confound names with things.

We take up, for instance, those who are especially called the religious classes, and we distribute the term Phariseism pretty liberally among them. We say that man is a Pharisee, who thinks by the number of his ceremonies he will atone for his want of practical daily religious life. We say that man is a Pharisee who is very scrupulous in believing about things, but who does not give us much evidence that he believes in things; and who inside the church, and amid the sanctities of the altar, exhibits sometimes a practical atheism more ghastly than anything which appears to the world without. We say that is Phariseism in the church, where rites and ceremonies, altar clothes and stained glass windows, and antiquated discussions about those things, take the place of justice, mercy, and the love of God. We say that is Phariseism, when men tithe anise, mint and cummin, and neglect the weightier matters of the law. That is Phariseism which has God's name upon the life and cares so little for God's image in humanity—which professes to adore the Christ which has risen, but which cares so little for those for whom Christ died. That is Phariseism which leaves the traveler bleeding and wounded by the way side—that leaves humanity to lift up the cry of despair, and is only anxious about sharp points of creed, and particular forms and customs inside the church on Sunday. We say that is Phariseism, and no doubt it is so. This term is very well applied here, and it is a pity that the thing itself has not died out, but that it is so expansive and exuberant even at this day.

But my friends, I do not suppose all the Pharisees are contained in side the church, or that they are included among those who are especially called the religious classes. I suppose, for instance, that man is a Pharisee whose morality is simply a legal and formal morality; that is, a man who is content to be as good as his neighbors; who is good to a certain extent because his neighbors are good; whose virtue is respectability, whose social reputation is but the common varnish of the society in which he moves, who has never had the deep springs of his spiritual nature broken up, who has no intense sense of God and of spiritual realities, who has never been roused to divine communion, who has never looked into his own heart, and felt his own sin, who is simply content to be good as the common run of men are good. The dim and vague influences of religious life, I say, are in him as in all men, but vital religion in him is pretty much scrubbed out by attrition with the world. There is no real meaning, to him, in the name of God, or the name of Christ. The words of religion to him are drowsy and formal words—they batter with hollow dullness upon his soul. But I repeat—though he can not be impeached—it may be in outward morality—though his respectability may stand clear, yet after all it is simply a morality of form; he is moral according to American or New York morality, as he would be moral according to Chinese morality if he lived in China. He recognizes no absolute sense of spiritual realities; he descends to no depths of moral life; he makes no reference to God as a real present and living God; he says "Lord" in the hollow and formal way in which the man of old said "Lord" I thank thee that I am not as other men are. That is Phariseism, and there is a great deal of it out of the church as well as in it. There is a great deal of it among those who profess to be

very liberal and free in religious things, as well as among those who are more literal and more narrow.

Then I should say again, that that man is a Pharisee in spirit—and this is closely related to what I have just said—who is satisfied with himself, who in his own way commends his own moral position. Now, I don't believe a man is to be continually picking himself to pieces, and finding fault with himself. Some of the most feeble and wretched attempts at anything like moral and religious living, come from this habit of introspection and self-dissection, where people are continually probing their own hearts and diving into their own motives, and looking at their own weaknesses. It is just as fatal as to be continually adding up the sum of our own virtues; it is the error of looking exclusively at one side of the case. The man says: "I am living as well as others do; I do as much as they do; I have been honest, and I have never defrauded any man; I have been industrious; I have pursued the even tenor of my way; I have harmed no man, to my knowledge." They condense the whole sum of moral vitality in this one expression: "I have never done anybody harm," as if God placed him here to do nobody any harm, without anything else for him to do. I repeat, when a man is in this self-satisfied condition, when he thinks he is about as good as the common run of men, he is just in the position of the Pharisee. It is no matter whether he professes religion or not, whether he is in the church or out of it, it is just the feeling of him who said: "I thank God I am not as other men are; I fast twice a week, and give tithes of all I possess." This self-satisfaction is one of the most dangerous positions into which a moral creature can come—to be perfectly self-satisfied; for the moment we become real in what we do, the moment we become earnest in what we do, and lay our very hearts and lives before the eye of God and the ideal of Jesus Christ, what a little shriveled-up business this living as well as other people do, is! This being honest as other men are, this doing no harm, as I said a few sabbaths ago, you must go a great deal below the mere overt act and probe down to the motive, sounding the great deeps of your hearts, and find with what principle and desire of life you have acted. You have been honest! Why? Because it was the best policy. You have been industrious! Why? Because you were obliged to be. You have not harmed others! Why? Because God, perhaps gave you an amiable disposition, with which to do harm would hurt you more than the one harmed; or perhaps there has been some policy in that. Have you ever done anything from a self-sacrificing motive? Have you ever done anything when it cost you something? Have you ever, for instance, in holding to a principle, sacrificed something for that principle? That is the thing you find in the New Testament described of the early disciples of Christ. It is said they were men "who hazarded their lives for the Lord Jesus." They were not the moral men of to-day who have a comfortable faith in the Lord Jesus, and who will sit in their pews for a couple of hours on Sunday, and go about their business for the rest of the week. They were men who hazarded their lives for him. What principle have you ever hazarded your life for? Your fortune, your comfort even? Probe down into your motives and see how your having done as well as others stands on that plane, and then take the positive ideal of Jesus Christ, that transcendent beauty and that life of perfect holiness—take that ideal standard as the mark or guide to which we should at least aspire, and for which we should struggle, and don't you think your being so satisfied with yourself puts you very much in the position of the Pharisee of old?

Again, that man is in spirit a Pharisee who, starting from this ground of self-satisfaction, is censorious and critical concerning other men. You see the Pharisee had a superabundance of satisfaction, so to speak; he was so well contented with himself; he was so well convinced that all was well policed in his own bosom, that he could peer round at his neighbors. He found the poor publican over yonder—he knew he was a publican—a poor, miserable, despised individual; a heretic who had been false to the Jewish nationality in that he collected tribute for Rome; and he began to thank God he was not as bad as that man; he said he was not like him; he said he was not extortionate—and perhaps he was not; he said he was not adulterous—and perhaps he was not in *act*, though he might have been in *thought*; he said he was not unjust—but, then, he tried himself by his own standard. But, at any rate, he had sufficient pride to thank God he was not as other men, nor even as that poor publican. I ask if that kind of Phariseism is not pretty thick among us, even now? That Phariseism which gives us so much liberty after the summing up of our own good deeds, that we may look around at our neighbors and judge them, criticise their acts, fathom their motives, and estimate and decide on their claims to the Christian name. Are there not too many of those who pry into the motives of others—who judge of the moral characters of those, for instance, who differ very much from them in forms of belief?

You will bear me witness that I do not very often trouble you with anything like sectarian expressions; not so much as some people think I ought, but as much as I mean to. But still, I can not help noticing a fact which came under my eyes the other day, contained in a religious newspaper—a paper which is more liberal than some

others; in some respects more broad and practical. But I speak not now as a sectarian, but as a man in the matter. It was a reference to the defection from the standard faith of the country of a distinguished man in this State; it lamented that defection, and as an instance of the evil growing out of it, it mentioned the fact that his defection had already been the subject of exultation by "Universalists in bar-rooms"—classing the two things together. Now, I call that Phariseism, because it is in that spirit of zeal which is so hot for opinion that it brands not only with intellectual error, but with moral odium, those who differ from it in opinion. The two things are entirely separate. I may differ with a man intellectually; let me confute him, or he confute me, like a man; let us argue like men; but it does not follow, because he stands on a different intellectual plane from me, that he is to be confounded with those who are sunk into moral depravity. If the person who penned such an article had been careful about facts—and his zeal shouldn't be without knowledge—he would have known that the denomination to which he referred are remarkably clear from bar-rooms. I mean those who have gone to the core and heart of it; I don't speak of those who hang upon the skirts of it, for I suppose no denominational ship would like to be responsible for all the barnacles and sea-weed which it carries on its hull. Therefore, it was simply zeal for opinion, meanly striking at character; and that I call Phariseism. You may differ in intellectual conclusions, you may fling the lexicons and the Bible at the head of every Universalist or Unitarian that you meet; but how dare you break open the sanctities of his heart—how dare you judge of his soul? or, because he differs from you in *opinion*, assume that God has no access to his heart, and that he has never been baptized in the spirit of Jesus Christ? Now, this is simply saying to the Universalist and the Unitarian, "Because I am right in opinion, I am better than you; you are a poor, morally-depraved being, because you are intellectually wrong."

That is Phariseism. I never have abused the popular religion; I never have made public or personal use of anything of the kind; but I do rebuke that spirit which is prevalent in the popular religion, which makes rectitude of opinion (which is a matter of argument) a standard of moral purity, and assumes that those who oppose the dogmas of a creed have fallen into moral depravity. I do rebuke the impudence which dares to assert that because it thinks I am an errorist intellectually, therefore I am not a Christian. That is Phariseism, wherever it appears.

Let me proceed to say, farther, that the man who comes to church as a mere critic, has more alliance with Phariseism than he may himself suspect. So far as he goes to look at the deficiencies of some one else, he is allied with it; so far as he goes simply to criticise something that is said or done. He does not go feeling any gush of penitence in his heart, to have the strings of sympathy with divine influences struck in his own soul; he does not go to pray and to worship, but to criticise. Is not that Phariseism, virtually, saying: "I am all right myself, and can look around upon others"? Is it not Phariseism when, hearing a sermon, we say: "That fits such a man, and such a man; I wonder he can sit calmly under it"? How many critics there are in a congregation who are apparently not looking for the words of truth; but are looking out for others, to see where each truth hits them, without feeling any of its pungency in their own souls. This spirit of censoriousness, this Pharisaical thanking God that we are not as other men are, is the same as that of which Christ spoke of old. And it is a most pitiful and dangerous condition for a man to be in; this being satisfied with himself. I don't mean, let me say again, that he should always be wretched about himself—always sounding his motives and looking at his faults; but when he becomes so perfectly satisfied with himself, that he thanks God that he is not as other men are, you may know that he is in a wretched moral condition.

You thank God, do you, that you are not as other men are? In what spirit are you thankful for this? I can conceive that this may be right in some instances, that there may be a right way of doing this. I may look upon the poor, fallen drunkard, and thank God that his grace has kept me and that I am not as he is; for I am old-fashioned enough in my belief to think it is God's grace, and nothing else, which has kept me or you or anybody else from such a condition. But a little cant of circumstances, a little change of position, and you might have been there. Now you are preserved from being a poor, miserable drunkard, and you may be thankful for that, if you are thankful in a right spirit when you say, "I am not as they are." But, after all, when you look upon some poor, depraved creature and say, "I am not as they are," ask yourself why you are not as they are? Are you not as they are essentially, tested by your opportunities in comparison with theirs? Here is a criminal. Suppose you had no better opportunities; suppose you had been educated in crime as he has been; suppose there had been some gulf stream of terrible necessity that has driven and swamped him with its rushing waters, you may well look around you and thank God you are not as other men are, not in the spirit in which the Pharisee did it, but we are proudly thankful that we are not as other men are. That is the spirit of Phariseism. Whenever we are satisfied with ourselves, there is a block to all moral progress, to all true spiritual life.

But the spirit of the Publican is the spirit of which Christ spoke in commendation. Of course I need not say to you that this is the opposite of what I have been speaking about. Look at him there, in the temple, as he humbly stands and breathes his prayer. Observe, in the first place, that it was not a long prayer, that is one thing to be noticed about it—and, my friends, I don't know as any real prayer can very often be a long prayer. There is so much in these laden and winged words, when they come right out of the depth of the heart, that we talk to God in very short sentences; the whole of life is sometimes condensed into a very few words. What prayers have gone up the past week among those terrible catastrophes which we have heard of! We are told of single moments when the landscape of our whole lives is daguerreotyped upon the brain! So, I suppose, there have gone up, this week, such short prayers as have taken up the whole agony, the whole aspiration, and the whole desire of life to God. I suppose the mother of the drowning child

gives one short cry which cleaves the heavens, and takes up all the sum and substance of all the prayers she could make throughout her life long. And this prayer of the publican seems to me the greatest and the fullest prayer that can be made, when you actually realize it: "God be merciful to me a sinner." Oh, how much theology there is boiled down in that one sentence! how much of religious life and feeling there is concentrated in it! He took hold of the very pillars of God's throne when he uttered that prayer; he spoke from the depths of humanity; it is the greatest and most appropriate prayer of humanity and human life. Down upon your knees! rich man, poor man, king, beggar, slave; down in the democracy of our common humanity and our common sinfulness, all round the world, and utter that prayer—for we have need to utter it—"God be merciful to me a sinner!" In that we are all classed together.

I repeat, therefore, it was a short prayer, but it was a true prayer. The Pharisee's utterance was not a prayer: "I thank thee that I am not as other men." What kind of a prayer was that? "God be merciful to me a sinner;"—there was a prayer! The other was nothing but a complacent thanksgiving. Then, again, the Publican's act was a looking up to God. The Pharisee was occupied with himself. He used the name of the Lord, as it seems to me, in a very hollow and formal way, but he was occupied with himself, with what he had done and what he was. The Publican was occupied with himself, too; but the difference was this: the Pharisee looked as into some mirrored covering plated over his real self, in which he saw the images of his vanity and pride; the Publican really looked away down into his own heart, and saw himself as he was, and that was why his prayer went up acceptable to God. The moment he looked into himself, he had to look up to God. There was the feeling of need there. "God be merciful to me a sinner!" The moment he became acquainted with himself, and saw what he was, and looked much deeper and profounder than the Pharisee did, then sprang up the feeling of need. And this is another essential condition of the Publican's spirit, the feeling of need. We are sinners, and the moment we look at ourselves, and bring ourselves into comparison with that high and infinite ideal, we see that we are guilty. But remember, there was nothing ostentatious in this prayer of the Publican. Men can sometimes say that we are miserable sinners, and say it in a way which is as Pharisaical as "I thank thee I am not as other men are." When men begin to lift up their voices so that other men can hear them, and to tell how sinful they are, we may begin to question at once the sincerity of their utterance.

Remember the Publican stood "afar off," while he said, "God be merciful to me, a sinner." He made no ostentatious parade of his sin. There is a great deal of that kind of pride I think—the pride of an ostentatious parade of sins. God calls upon us to make no confession of our sins to our fellow-men; we may confess any wrong done to them; but our sins are matters of private dealings with God which are sacred and exclusive; and when we hear a loud-mouthed, ostentatious confession of sin, we may doubt the depth of pious feeling that is there.

But the Publican believed in the mercy of God—that was his hope, "God be merciful to me, a sinner." Some way or other, he had gained a glimpse of the truth that it is not only necessary that we should know that we are sinners, but that we should know that there is mercy for us as sinners, but not in our sins. No man ever can say, "God be merciful to me, a sinner," in a sincere spirit, without earnest striving to sin no more. Do not make that mercy an occasion for sin; if you do, you know the real spirit is not in your prayer. Quit your sin now, and not make the mercy of God the appliance by which to go on in sin.

The poor Publican cast himself upon the mercy of God. In this is the essence of conversion, the essence of religion. It does not consist in a mere crisis of theological opinions, but it is to know him and love him and serve him. After all, remember that the crisis of true religion in the case of the poor Publican was that he believed in God's help, trusted in God's mercy, and cast himself upon it!

It is not that a man has got a correct creed; 'tis not his decision whether Christ is the second person in the Trinity, or whether he believed in a vicarious atonement, it is nothing of this kind, but that he feels the need of God's help, he trusts in God's mercy, revealed through Christ. There is the very essence of religion, there is the core of it, surround it with what forms you please, or let it bristle all over with what creeds you may. The essential fact in the core is not some strange, peculiar experience, some shock or jar of strange emotion, though there may have been a vivid consciousness of relief in the case of the Publican, when he had come to this trust in God's mercy; but I repeat it was in the realization of God's love, in feeling his own unworthiness and casting himself upon that love.

And do not suppose that this act made him a madly indolent man, and that he merely sat down after he had cast himself upon the divine mercy. Was it one shock and then all over? It appears to me that this would inspire a man to the most active piety and humility, with a consciousness that he never could do enough. And, moreover, when a man really feels that he is a sinner, he looks upon other sinners with a great deal of compassion; he may be sorry for them. He may abhor their sins, but after all, there is very little censoriousness about the real Christian, he will work for men and help them, if he can, out of their sins, and lift them up. He says, "I was as they are, I am as they are, a poor, weak creature." He does not say, "I am not as other men are."

But no one comes to that position where he feels his unworthiness and recognizes the mercy of God, and throws himself upon it, and then lives in indolence. It does not make a man fall back to say, "I have got religion," as if religion was something you could pluck with one grasp of the hand, but he feels that he has just commenced in religion, and he is striving in humility and charity to realize the divine life. This is religion, and it is the spirit of the publican. They may tell you it is something else which you must have; you must have a particular view of the atonement, you must experience a change of heart according to some momentary test of that event; but in a sense of need and unworthiness you come and cast yourself upon God's mercy, made known through the Redeemer; in that act you have commenced the true career of religion—you have entered into the fore-court of higher and better life. This will make the costly temple a vestibule of that imperishable sanctuary into which we shall come, not as Pharisees or publicans, but as children of God and joint heirs of Jesus Christ.



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This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

PHILANTHROPIC CONVENTION.

The first anniversary of this Convention met in St. James's Hall, Buffalo, on the morning of the 16th Sept., 1859, and continued its sessions three days. A brief report of the proceedings and sentiments will be found elsewhere in these columns. The Convention was not so numerously attended as the one last year in Utica. Many of the same persons were present, and much the same sentiments were uttered, except, perhaps, the Free Love sentiment, so called, which was not so free at this meeting. There is, seemingly, much earnest desire to know the cause, and to effect a cure, of evils which afflict mankind, but each speaker seems to have his or her hobby—a one-idea system—and each seems to think that their hobby or ism comprehends the whole matter at issue, and that carrying out their theory will cure all existing evils. The Abolitionists, of course, talked in their usual way, and seemed to think they had the Devil by the throat, and called lustily for help to bind him; assuring us that all our difficulties would then be over, and all would be well. Some of the women seemed to think that if the men would let them vote and be voted for, sue and be sued, in a word, if they had all the rights and privileges that men have, they could at once bind Satan for a thousand or any other number of years. Spiritualists, especially some of the authoritarians and mediums, seemed to think that if we would only allow their Spirits to pour out a deluge of words, the Devil would surely flee. Orson S. Murray and his satellites seemed to think that if they could destroy the gods, Christ, the Bible, and the Church, all would be right and comfortable.

These are the one-idea people and fanatics who infest free platforms, and hinder and bring reproach on the more sensible, earnest and practical reformers. But notwithstanding these, there were many comprehensive minds there, who had no personal hobby or private interests to subserve, and who were really earnest to do something toward ascertaining the cause and the cure of evil. But it is quite too far and expensive for these to be called to Buffalo to listen to what are called simply smart and pert sentimentalities, or to listen to unfledged debaters on the value and significance of the Bible. We can hear enough of these things every day, and in the churches all around us. This Convention has done some good, but we are disappointed in the fact that it has not done more. We shall go again in hope and in expectation that every speaker will be silenced when he wanders from the single proposition under consideration, viz., the cause and cure of evil. This momentous question ought not to be used to bring people from afar to listen to hobbyists, extremists, enthusiasts, and to those who seem to have no comprehensive thought of the subject, but are entirely absorbed in one idea. We are sorry to say these things, but we should be more sorry to have to abandon all hope of thorough and practical reform through the influence and efforts of the Philanthropic Convention.

We are earnest for the cure of evils, and we wish to confer with practical minds to this end. But we wish people who talk and write on this subject, to have a thought fully born, and clearly to present it, that reflective minds can determine whether it be a legitimate offspring of truth and righteousness, or whether it be a bastard begotten of narrow conception and selfishness. From what we saw and heard at the Philanthropic Convention at Buffalo, and at the United States' Universalist Convention at Rochester, and have before seen and heard at religious, political and charitable Conventions, and in our general intercourse with the people, we think that there is but little approach to a comprehensive understanding of the cause or the cure of evil, and but little true idea even of what our evils are. People seem not to desire to go beyond the

conception of an idea the promulgation of which will afford them a living, or will in some way minister to their aggrandizement. As soon as they attain to this, they rest, and harp upon it as a dog barks for his dinner.

We believe that the first thing to be done is to ascertain the precise point where humanity diverged from the divine order, (we do not use "divine" with any mystical or superstitious significance, but as signifying truth and righteousness,) and to ascertain the consequences of such divergence, and how precisely man may return to the true order of his life. We do not suppose that all our ills spring from one error, but from many; neither do we believe that our sins are "past finding out," and cured, but what we insist on as the first thing to be done towards reform, is to know precisely what ails us, and how we may be cured. This knowledge must be spread before all people, for we hold that people, when left free, do as well as they know. But the trouble is, we don't really know much. We are preaching and acting on *faith* in matters where we should and can have *knowledge*. People have been so indoctrinated with the preaching of *faith*, that they shrink from *knowledge* as from a deadly viper. The entire Church rises up against *knowledge* with holy horror. It is thought that *knowledge* would destroy the Church; and so it would in its present *faith*-form in relation to things of which it can have *knowledge*. But through an orderly and natural growth, it must some time put off its swaddling-clothes and its childish fears, and become a man, rich in comprehensive thought and *knowledge* (rather than mere *faith*, to dispense to the people. It must be able to impart *knowledge* to the world, or be cast off as an incubus on thought and a hindrance to all true progress.

The Philanthropic Convention was an improvement on the Universalists' Convention, inasmuch as the latter had and uttered but a single thought—namely, the great love of God, through which all mankind would be saved. This was their Alpha and Omega, the beginning and end of their thought and utterance. "The great love of God" seems to be a stereotyped phrase with them; and every speaker, after making his apologies and relating his experiences (which were by no means few or short), uttered the words, "the great love of God"; and then went on and used up the balance of the time in diluting the thought which these words express—except Mrs. Cobb, wife of Mr. Sylvanus, who from the fullness of her emotions, based upon a living experience, did give utterance to some truth which many would fain have received, notwithstanding its heresy. She states that just before her dear children died, and while in their right mind, they spoke of seeing their Spirit-friends, and that it seemed to her that angels were hovering over them; that subsequently, when speaking with Brother Usher, it seemed as if the Spirit of his wife and other Spirits were present. She felt that the stone was rolled away from the door of the sepulcher of our friends, and she was entirely conscious that their Spirits communicated with us, etc. This was an innovation on the "*Faith Church*," but coming as it did from a mother in Israel, it was allowed to pass without comment.

Instead of the Philanthropic Convention being confined to one thought, it presented many (each person his own), but it seemed to lack the power to collate and systematize them, to penetrate to the cause of evil, and to institute the means of eradicating it. This may be well, perhaps necessary, in the incipient stages of this great undertaking, as showing the universal feeling that manifold evils exist, and how they affect different minds. But it must not be supposed that the public mind, or even the minds of the friends of the Convention itself, can not be surfeited with these preliminaries—the eternal beginning to do, but never doing anything—this coming together to show off, and make capital for personal enterprises. We have considerable hope of good in the future from these Conventions; but this hope is based in no small degree on the effects of plain and pointed comments on its speeches and actions.

DR. BELLows AND THE NEW CHURCH.

This prominent representative of the Unitarian denomination resumed his pulpit services after the summer vacation, on Sunday morning, Sept. 25. He said he felt called upon to say something respecting his address at Cambridge, (published in this paper under date of August 20, page 200,) and which had created so much talk, and called forth so much

comment from the press. He said he had no apologies to offer for it—that, on the contrary, it was the conclusion of long and prayerful deliberation; and, holding these sentiments, he held himself amenable, first, to the independent congregation and church over which he was set to minister; second, to the Unitarian denomination; third, to the Protestant world, and fourth, to the nineteenth century and our own country; and he proceeded to address himself to each of these.

This sermon is substantially an elaboration of his former discourse, and therefore we will publish but a few of its points, showing its general thought:

He regarded the Episcopalian as the most respectable external church organization in Protestant Christendom, and best entitled to imitation, if any model is to prevail. But the religious faith of this country would not be content with any mere imitation. The great want was yet to be met, for no man could give an intelligible hint how the permanent and immortal dogmas, symbols and sentiments of the church universal are to be re-embodied in a ritual and creed which shall have all the freshness of an original creation, all the freedom of an inspiration, and still bear every feature and mark of antiquity, carrying the authority of age and custom and universality combined. *** He believed that the dust of a long journey should cease to be mistaken for original parts of the divine costume, and especially that the coats of mail taken on for self-defense in times of attack, and now worn only from long habit and association, might properly be laid aside as burdensome. His views, though perhaps not entertained by the fathers of Unitarianism, were shared by many of the leading scholars and thinkers of the Unitarian body. Unitarianism would carry into the Church Universal millions whom the Church has driven out into the wilderness of doubt and indifference by its denial of reason, and injustice to human instincts. *** The time had arrived when Unitarianism had the option either to lapse into rationalism, or turn more decidedly into the body of the Church of Christ, finding there its home and communicating the joy of a son supposed to have been lost, returning strong and happy to his father's house. *** The theology of Christendom had, by its inhospitable interpretations, driven out many of the best minds of the civilized world, and religious thought had resolved itself into moral and spiritual philosophy. *** There was something sublime and beautiful in such consistency, in these latter ages of doubt and schism, in thus hoping against hope and believing against evidence. *** Philosophy was of no avail to the world without a church as a reservoir of spiritual life. The teachings of the Catholic and Protestant Churches differed not so much in results as in means—the one teaching by symbols and incidents, the other by doctrines deduced from those symbols and incidents. What we need was first a faith and theology, and then the proper ritual and worship would follow of themselves. *** He was himself a Protestant of the Protestants, repudiating utterly all faith in apostolic succession and other Romish dogmas. The Church was a tradition, as was society—an hereditary thing. It came down in the blood of successive believers. Its officers were real authorities, its officers merely temporary and ephemeral—no additions like the Romanists, or subtraction like those of the Quakers, could cut off any of Christ's disciples. There were usages and customs which ought to be observed, but he made a distinction between these and such as were absolutely essential. Baptism and the Lord's Supper were essential; but even the neglect of these should not exclude a sincere Christian heart from the Church of Christ. He could not deny the Christian name and character to any one who claimed it upon plausible grounds. There were truths in all departments of life no longer properly in debate, but they were debated, nevertheless, by minds out of pitch with the age and its progress. Some vices, like polygamy, Spiritualism, socialism, etc., were entitled to no terms, as, if a man claimed the liberty of scuttling the ship he and his family sailed in, he would not stop to reason with him. It was a great error to allow all things to be debated—to concede that nothing is settled. The true maxim should be, not liberty for freedom's sake, but liberty for truth's sake. If Protestantism meant entire irresponsibility to the opinions of all Christendom—that any man has a perfect right to protest against anything and everything—then he was no Protestant; but he was a Protestant, and he protested against such a doctrine. Protestantism meant liberty to observe the truth, reverential of the past, and tender and hopeful of the future."

On this subject we add the following to our former remarks, published in this paper under date of Sept. 3, page 222:

From the general tone and thoughts in these two discourses of Mr. Bellows, and the aspect in which he now places Spiritualism, we may know that it is the thing which most sorely troubles him; and what has it done? We answer, that when spiritual manifestations reappeared in the world about ten years since, the world was in a very similar state, spiritually and mentally, as it was when Christ commenced his spiritual mission among men. Although at this second appearance of the Christ element—Spiritualism, to the natural senses of men, there was much profession of belief in a future conscious existence—yet the life of man everywhere proved its utter hollowness. It proved, in fact, that they did not really believe. Nevertheless, this *faith*, so-called, was made the chief cornerstone of all Christendom. We had no churches but what rested on mere *faith*. Faith in another life was made the ultimatum of all arguments to enforce Christian morality, and hence they have taught people to believe it is more efficacious for moral excellence than knowledge. All have taught that mere faith in another person, who is better than themselves, would save them from the consequences of their sins. Consequently, this *faith* has virtually offered a bounty for sinning,

and the increase of immorality, intrigue, and duplicity among men and nations, proves the truth of the assertion. This faith is proved to be impotent before temptation, and it is shown that the correct moral life of man really depends on knowledge alone.

Now, what has modern Spiritualism done? We answer, It has demonstrated to the natural senses of men, that they live beyond the dissolution of the body, and that *death* neither transports them into heaven nor hell, but that it is simply a change of conditions of life, and that the degree of our spiritual and moral developments in the natural world determine the sphere or "mansion" into which we pass from the present life—that, as a man's life is here, so is his happiness on entering the spiritual world. If a man sacrifices his spiritual yearnings for knowledge, virtue, and a useful life, to indulgences of a more physical character—for example, the cultivation of an appetite for tobacco, rum, the telling and hearing of obscene stories, jokes, and the getting of a living by craft, gambling, deception, and other illegitimate means, his Spirit must conjoin to corresponding societies and planes of life on entering the Spirit-realm. A person who apprehends and lives by *truth* and eternal principles of *right here*, must, by the law of the case, pass to a corresponding society and plane of life in the Spirit-existence beyond. Hence modern Spiritualism needs no special grace, has no devil, depends on no faith, but works out its own salvation in the *knowledge* of man's *duty, relations*, and highest interests. It offers no encouragement to suicide, nor affords any hope of escaping, by any means, the consequences of sin. But these consequences are not instituted arbitrarily and vindictively to punish men, but they are the unalterable consequences of vice, and are necessary guides to higher virtues and spiritual life. Men can better afford to forget anything else rather than their sins and their consequences.

Faith in God, Christ and the Devil, as being of any saving virtue in *themselves*, and the impractical schemes attributed to God to save his rebellious children, have really sickened and disgusted the more rational minds; and without proper discrimination between God and Christ *as they are*, and what men *say* about them, they have become soured and rebellious, chiefly because they have really more knowledge and proper respect for *them* than for the Church. Now Spiritualism, giving us *knowledge* of these things of which the Church has only a crude faith, and this *faith* having hitherto been the chief corner-stone of the Church, of course it is destroyed in that degree in which it has hitherto existed; and what is to be done? Simply to destroy all superannuated creeds which bind church members to mere faith in things of which they can have *knowledge*, accept the demonstrated, truth and teach the same as *knowledge*, and remove faith to its proper province—namely, to things indicated, but which are as yet unseen and undemonstrable.

The present bewildered condition of Dr. Bellows' mind, caused by the fact that the sum and substance of his faith-church has passed away, is one to which all of the present Church must sooner or later come. It is the judgment-seat of the faith-church and of mere *faith*, and a few years to come will comprehend the "day" of this judgment. True, as Dr. Bellows indicates, many will ponder on the alternatives of accepting the current manifestations of God and the religion of reason and of manhood, or turning back to the bosom of the Romish Church and freezing themselves to the creed and the land-marks of a rude antiquity. But, thank God, the current of mind and humanity is onward and upward, toward the point of the high calling of its capabilities.

We deeply sympathize with these brothers in trouble, else we would not speak thus pointedly. But this thing has come of natural growth, and the issue must be met. There can be no subterfuge, and let us all meet it manfully and in Christian forbearance and charity.

Modern Spiritualism does not come to destroy the Bible, but to confirm, unfold and enforce its purest precepts. Nor does it come to destroy the Church; but it insists she shall take her proper position, and become a help instead of a hindrance to the normal unfolding and elevation of mankind.

The article from Miss Hardinge, entitled, "Who are the People's Teachers?" is in type, but unavoidably crowded out.

THE UTICA HERALD AND THE WORLD.

WHAT AILS THEM?

The above paper, under date of August 6th and 9th, has just been received from some kind friend, with paragraphs marked which relate to statements that have been published in this paper. Under date of the 6th of August, the *Herald* has the following paragraph:

"The SPIRITUAL TELEGRAPH says that Mr. Andrew Jackson Davis is the 'central mental miracle of the nineteenth century. He never writes except he is impelled to do so by more than an ordinary influence, and then he religiously devotes himself to it, regulating his diet, exercise, sleep, and times of writing according to the laws and principles which have been disclosed to him through the mysterious channel of intelligence.'"

The *Herald* adds:

"When Andrew Jackson was engaged in the respectable business of shoemaking, he never worked unless impelled by the more than ordinary influence of the demands of the stomach."

We are unable to discover joke or sense in the remarks of these three lines by the editor of the *Herald*. If he thinks Mr. Davis or ourselves are mortified to have it known that Mr. Davis made shoes in his younger days, he is grossly mistaken. If everybody does not know it, we wish they might. We honor nothing so much as industry which contributes to the needs of mankind. We wish Mr. Davis made shoes now as well as books, or were engaged in some productive labor which yielded a supply of his physical needs. We do not think it is in accordance with divine order for a man to live altogether by his wits, though the angels may help him. We want our spiritual preachers to be workers as well. If the *Herald* means to say that Mr. Davis was indolent, and would not work unless starved to it, we think it means to say that of which it knows nothing, and that which we think is not true. If it means to say that Mr. Davis worked for his bread, we say, good, and more honorable than to slur honest labor, or a man for uttering his honest thoughts, or to cater to popular prejudice for bread.

But again, the same *Utica Herald*, on the 9th of August, says:

"The SPIRITUAL TELEGRAPH of August 5th announces an important miracle. It declares that L. P. Rand and the Davenport boys, who were imprisoned in the Oswego jail for practicing jugglery without a license, were liberated by Spirits! Invisible hands unlocked the prison doors. The fact is, that the boys were never imprisoned at Oswego, but at Pulaski. No other paper has the news that they escaped from the latter place by any supernatural means."

By what authority, Mr. Herald, do you say the Davenport boys were never imprisoned in the Oswego jail? We still affirm that they were imprisoned in the Oswego jail. Here is a plain contradiction, and if the *Herald* will prove that we are wrong, we will acknowledge it in these columns. Will the *Herald* prove its statement to be true, or acknowledge their mistake?

If no other paper (as the *Herald* says) has published the fact that Mr. Rand claims to have been let out of prison by Spirits, so much more their shame, for why did they not publish it? We will give the true answer, for they dare not. It is because they could not publish the fact without exposing the narrow bigotry and persecuting spirit which put them there. They could not publish anything about it without exhibiting the meanness and foolishness of men, to which they pander for bread (instead of making shoes for it.) These men profess to believe that Spirits unlocked the door and let Peter out of jail, on Peter's sole testimony; but in this case we have the positive testimony of Mr. Rand and the two Davenport boys, that Spirits opened the door of their cell in the Oswego jail, and told the Davenports to stay, and Mr. Rand to go out, and he did so. The jailor's statement and theory of the matter is very much weakened by the fact that he was previously told that the Spirits were going to let him out, and for greater precaution and test he put on a new, strong and complicated lock, which he knew the prisoners had no opportunity to fit a key to, and at the same time he instituted a more vigilant watch and care over them. Under these circumstances, his saying that he *thinks* Mr. Rand was secreted outside of the cell, and was not in the cell when he locked the door that night, has very much the same ring as does the *Herald's* denial that these men were never in the Oswego jail. This is undoubtedly an afterthought to meet the fact that Mr. Rand was out next morning, but would he not then on his oath have affirmed that he knew Mr. Rand was locked in his cell. If he did not *know* this, it was a great dereliction of duty, and more so, that he had been apprised that the Spirits were going to let them out. Where was the use to put on a new

lock if he did not take the precaution to know that the prisoners were behind it?

We are told that the turnkey of Oswego jail says he *knows* Mr. Rand was in his cell when it was locked that night. The case seems to be much more clearly made out than that of Peter, by four witnesses to one.

We are painfully aware that the truthfulness of men's statements generally depend very much on their positions and personal interests, and in this case Mr. Rand and the other witnesses have nothing to gain but much to lose in popular favor, by testifying, as they do, that Spirits let them out of prison. The alleged liberation by Spirits occurred within a very few days (two or three, we believe,) of the time when their sentence to jail would have expired; therefore they had but little to gain in time, while the risk was great, which they well knew, and talked with the Spirits about it—namely, that if they were let out by Spirits, the same *venomous spirit* (not the Spirit which opened the prison-door,) which put them there, might pursue its persecutions, and imprison them for a longer period for the *crime of breaking jail*. This they feared, and Mr. Rand would not have gone out except by the positive order of the Spirit who unlocked the door.

So we see that all the considerations and influences were against their coming out of jail, even though the Spirits unlocked the door, and are against their giving testimony to the facts. On the other hand, the jailor knows well the unmerciful prejudice which would rise up against him if he could not clear up this matter, and turn it to the account of popular prejudice. His position, reputation and "bread" depended on it, and hence he puts himself to the task, and concocts a sophistry which is seized by those on the plane of the prejudices to which it panders, and for it he is to be retained in office. We do not blame the man so much as we do those who make duplicity the condition of office, as well as the condition of retaining patronage to the *Herald*. This jailor could no more afford to let this case go to the public on its own merits, and without sophistry to shield self-pride and the pride of opinion and obstinacy of his constituents, than could the papers afford to publish the fact that Spirit-mediums were misrepresented as jugglers, misjudged, and condemned to imprisonment for truth's sake, and for allowing Spirits to manifest through them, or in their presence. Popular error can not afford to have truth stated, and this very influence is making liars and deceivers all the time. It can not make anything else. Having set itself up to regulate divine order, and gone contrary to it and quarreled with it, it is like the man who, telling one lie, is obliged afterward to lie all the way through to make it plausible.

We think there would be a great deal less friction and wear and tear of conscience, and of its earthly temple, if people would consent to let God manage things, and accept cheerfully all his various forms of manifestation with a view to understand their significance, and without regard to the effect they may have on our own or others' theories. If men would be loyal to principles, truth and righteousness, rather than to expediences, sophistry and duplicity, we should all get along better. Try it a little while, Brother *Herald*; acknowledge your manifold errors, cast away expediences and sophistries, and publish nothing but truth, and you will certainly feel more like a man—even if your present cotemporaries do not think you act and talk like one after *their* made-up model.

Apples and Potatoes for Telegraph and Preacher.

We copy the following from a letter by a patron of this paper:

"SIR: As I can not send you the cash until * * *, and to secure all of the papers from the commencement, I will send you a barrel of potatoes or apples, if you wish, for the TELEGRAPH. It will be an accommodation to me. Please state what you will do in your paper next week."

ANSWER.—We will take apples, (green or dried,) potatoes, grain of any kind, butter, cheese, or anything eatable, for the TELEGRAPH AND PREACHER, and books in our catalogue. But everything must be shipped at the lowest freight, the price being agreed upon before shipping, and enough should be sent to cover the freight and the price of the papers or books wanted, including postage. Whatever is sent should be marked distinctly, *C. Partridge*, 428 Broadway, New York. Letters should at the same time be mailed, informing us what is shipped, how much and by what line, and at what price,

and when it is expected to reach New York. We think we could sell, at low price, many barrels of *good*, sound, windfall apples, which are very abundant in some parts of the country. If any persons choose to send us more in value than they wish in spiritual papers and books, we will sell them at the best price we can, and remit the balance in cash or otherwise, as required.

[The Evening Sermons of Rev. HENRY WARD BEECHER are reported and published in the TELEGRAPH AND PREACHER every Tuesday after the Sunday of their delivery.]

REV. H. W. BEECHER'S DISCOURSE,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, OCT. 2, 1859.

"If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near: yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, we have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart, and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications and maintain their cause, and forgive thy people which have sinned against thee."—2 CHRON. 6, 36-40.

These are a part of the words of that prayer which Solomon offered at the dedication of the temple. Rarely beautiful is this whole prayer! He first recounts God's mercies and promises to his father, and beseeches God to accept the temple as his house. He prays that it may be a place of justice between man and man, and that if his people are defeated by their enemies as a punishment for sin, that with repentance and prayer they may be restored, and that punishment by the elements may be alleviated when this people of God shall repent toward this temple, and the famine may be removed. And then—and this is very touching—he prays that whenever strangers may come up to Jerusalem, and are in any trouble whatsoever, if they pray to the God of Israel, and toward this temple, that they may find salvation coming forth from it. And then come the words of our text, in which he prays that whenever any of this people shall be carried away out of their native land into foreign lands, if they think back again, and are sorry for the cause of their expatriation, and repent themselves, that God will hear the remembrance, as it were, which they have, and the yearning and the prayer toward his house, and he will forgive them, and restore their captivity.

I need not say that these words are applicable by transference to us oftentimes. How often are we carried away captive by our sins, and how needful is it that we should be able to believe, in the midst of all the misery and trouble which comes upon us then, that there is such a thing as restoration to God, and that he will hear our prayer, and that he will bring us back again?

But it is not for that general purpose that I have selected this passage; the purport of it will be better understood when I shall have read the letter which I have in my hands, which is to constitute the subject matter of the discourse this evening:

"DEAR SIR: I have just been reading your sermon in the *Independent*, and truly it has awakened those feelings within me which I had supposed were stilled forever. I was brought up under the care and guidance of a Christian mother, and carefully taught in youth the duty and truth of Christianity, and till thirteen or fourteen years of age regularly attended church and Sabbath-school. Since then my home has been where my business or my trade has called me, and I have gradually forgotten almost the lessons of childhood. I have not stepped into a church, with but one or two exceptions, for over seven years. And losing the faith of my childhood, and gaining only a knowledge of sin, I had come almost to disbelieve a great part of the book which I was taught to revere, and to consider Christianity, if not as folly, at least as something akin to it. And now, here I am in the prime of life, with a wife and child—a little girl, for whom I would willingly die—living as no man has a right to live; a weed in the garden, a benefit to no one; but, rather, I am an example and help to others in the same road I am going. There are, and have been, ever since I began to neglect the service of God, times when I think all alone of the good I might be doing, of the one talent I am bringing back without interest, and I feel a most intense longing for something higher and better; but when I come to hear or read of religion, the religion of the Bible, then is rebellion in my heart, and I can not believe; many things in the Bible look so incredible, so impossible, that I turn away with a feeling, I had almost said, of disgust. And yet, when I do meet with a true Christian, one whose life is as his profession, I feel as though everything in the world, wife, child, and friends, were as nothing to the possession of this one pearl of great price.

"How shall I obtain it? I read in the Bible, 'Come unto me all ye that are heavy laden, and I will give you rest'; and 'he that seeks shall find'; but the way is dark that seems so light to others, and I am altogether gone astray. My wife, though kind, affectionate, and a good mother, as her child will show, is not a Christian—[poor fellow.] She has never been reared in a pious family, and looks upon religion, as commonly practiced, as useless. Perhaps I might have been led to the right path by her, had she not needed leading herself.

"I have, as I said, doubted parts, and very considerable parts, too, of the Bible, yet I know not why. I have never read any infidel works; I have never conversed on religious subjects with infidels. But must a man believe that the sun and moon at the command of man once stood still? Must I believe that a mother can be a virgin? Must I believe implicitly everything in the Bible? Do Christians—do you believe it all? Do Christians generally believe it?

"Now, I do most sincerely desire to seek after truth. I would give all I am, all I have, or all I shall ever become, for the faith of my mother. But with that faith I could never be still; I never could quietly settle down and let others do the same, while I heard ringing in my ears the command: 'Go ye forth into the world, and preach the Gospel to every creature.' Oh, what a work is that, to lead men to a holier, better, and purer life, leading men to look up, ever up, ever seeking something higher. But how can a man lead when he is blind himself? Oh, that I could see with the eye of faith! Then might I speak with persuasion, and, perchance, call others after me. Mayhap I am trespassing on your time, but I could hardly resist the temptation to say what I have."

Now I had a right to read that letter, for that is my man! The words I spoke have reached him, and brought that letter to me, and I claim him as my lawful prey. I read it, again, for another reason; I do no wrong, since I repress both date, place, and name, and there is no clue by which these will be known. The letter, therefore, is im-

personal; and it gives me an opportunity of taking a case from life, and preaching to life. I beg leave to say here, that in all discussions about the pulpit and the reasons why the Gospel is so little effectual; my own impression about the matter is this, that there is not one pulpit in a hundred that preaches anything but sermons! My own impression about the origin of Gospel preaching and its successful period is this: when men did not care to know what was preaching, when they did not care for sermons nor think about sermons, the period in which the preaching of the Gospel has always been efficacious, has been the period in which men have seen men, have felt throbbing, living men, and had something to say to them, to speak out as a man would speak to another man about an important matter. But with culture and scholastic habit men have interpreted the word of God: "Follow me and I will make you fishers of men;" they have interpreted this about in this way: "Follow me and I will make you preachers of sermons." So they have gathered up some subject, prepared it for the people, and have gone and preached it. If it did good, the Lord be blessed; if it did not do any good, it is the mysterious sovereignty of God. But there is no mystery about it. Preaching has ceased almost to be a living business between man's heart and God. In the congregation, you can add learning or take learning away, under a thousand circumstances; but no man will ever be a successful preacher who does not feel the throb of the whole congregation, who does not see their hearts; who does not study their eyes, who does not take the great primary truths of Christianity and apply them to the living consciousness of man, in his business with men. Such preaching as that, and that only, will be certainly efficacious, and that is the thing which is necessary to fill the empty churches. If there were preaching of the Gospel in our time, of this kind, not only would every church be filled to overflowing, but thousands more would be built; for you may depend upon it, there is never a man who speaks as an intelligent man, and who preaches intelligent truth with a living sympathy for men, but people do not flock to hear him. There is nothing that interests men so much as religious truths when applied to their real wants; there is nothing which interests them so little as the preaching of dry homilies and sermons on theologies.

I suppose there are thousands of men who will admit that their own selves are described here in this letter, although it is not every man who can so briefly and admirably describe his case, for this is a well-written letter. Take notice, if you please, of the first period indicated here—the period of childhood, and of the one impression produced upon him—a mother's teaching. Take notice also of the transition period, when he was thirteen or fourteen years of age, and what the consequences were, namely, going away from home, neglecting moral influence, ceasing to attend the house of God, reading and prayer. In short, his religious culture ceases, and that took place which we should suppose would take place. There is no mystery about it; it is simply a part of a natural law. For if a man should go away from the place where his mother tongue was spoken, and never read English books and take no pains to keep it in his mind fresh, and if he had been taught to use and hear another language spoken, it would not be long before he would lose the use of his own. If a man were reared with good manners till he was thirteen or fourteen years old, and then should go away into frontier and uncivilized life, and should take no pains to maintain that decency which he had once, all the influences of the proprieties of life would gradually disappear from him, and he would become as semi-barbarous as any man in the neglect of literature, learning and general intelligence, and it would not be long before all the early influences would die out in his mind. Turning away from all this moral culture, no matter how well a man may have been cultured, there must be something that shall keep up the knowledge, and maintain in the heart a sensibility, or little by little it will wear away.

A long period of this neglect, it appears—there was in this case, from seven till twenty-one, until he scarcely knew the house of God. My friends, the Church, although it is a divinely-appointed thing, is yet humanly administered, and therefore the Church, as an actual institution, is a very imperfect one. There is no Church that stands on earth that a man is disposed to criticize, which he can not find fault with; and we who live in it are a great deal more conscious of these faults than those who live entirely outside. Yet I think it is the best thing the world has for the promotion of religious knowledge; and as the world is controlled and governed now, no man who has been taught in childhood the truths of religion can afford to become ignorant of these things by a non-attendance in the Church of God. Poor as it may be, and imperfect, yet no man can afford to dispense with its teachings.

There is no other place in the world where a man can get the same knowledge again; even under poor preaching, a man who goes away from the house of God, goes away from the best thing we have. We are not to suppose, however, that this is all—that he merely ceased to attend the house of God, to read the Bible and to pray; it is very plainly intimated that there was something else: "Losing the faith of my childhood and gaining only the knowledge of sin, I have almost come to disbelieve a great part of the book I was taught to revere." There was a positive development of wrong, as in any man acquainted with sinful courses there will be.

We are not to suppose that skepticism is always only the result of depraved feeling; for I suppose there is such a thing as an honest intellectual doubt. A man may be misled by his head honestly. But skepticism may arise also from the effect of a perverted religion, exhibited by false professors. There are many men, who see religion only as it is exhibited by those whom they see to be proud, worldly, selfish, and perhaps wicked. A man may become a skeptic on that ground; but more often it is a moral state, a reluctance of the unsanctified heart, seeking to get rid of moral restraint and moral obligation. This is the ground, in nine cases out of ten, of all the unbelief and skepticism in the world. It is nothing but a reluctance to be what the Bible commands every man to be. This is the account which is given by the word of God of it. When Paul, in the first chapter of the epistle to the Romans, describes the condition of the heathen world, he makes this point distinctly: "Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies

between themselves. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." * * * "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

And even more pointedly does a divine Master declare this. And this truth I think we will find upon examination, that nothing is so really the cause of skepticism as moral obliquity. The man who begins to be a wrong-doer, begins also to be an unbeliever. That it was so in this case is very plain from the frank intimations of the letter itself.

Now comes the period of manhood; the man is settled in life—God has put him in the sanctuary of the family; without his knowing it, God has placed him in the church, for in this world the family is the church. He begins now to feel his want as a man and as a father. His heart is beginning to be hungry; and mark, the moment his heart begins to be in want, see how readily and how naturally he yearns toward that very thing which before he despised. Before, when he did not feel his want, he turned away from the Bible and religion, but the moment when from other causes his heart begins to be softened, that very moment the heart itself veers about and points right toward that same thing; which shows that it is the condition of the heart that turned him away, and the condition of the heart that drew him back again.

I now ask every sober-minded, honest heart in this assembly to listen to this artless confession, and tell me whether such thoughts as these are not manly and becoming. "There are," he says, "and have been ever since I began to neglect the service of God, times when I think all alone of the good I might be doing, of the one talent I am bringing back without interest, and I have a most intense longing for something higher and better." Again he says: "A little girl for whom I would willingly die—living as no man has a right to live, only for myself, a weed in the garden, a benefit to no one, but rather by my example helping others in the same road I am going." There is no enthusiasm in this; it is simply a practical bill of items; and I ask, is there not something manly in this? Can there be found a man who has not felt the time in which he was obliged to say: I, too, have measured my life; I look back and see the past. What has it done for me down to this moment? What is my future? Am I living for worthy objects; am I preparing myself for that destiny which is to await me? Is my life a life of moral profit, or is it a life of waste and of ruin?

I think there are a great many persons that do think these things upon uneasy pillows, but do not tell their minister of it, nor their wife of it, nor their brother, their father—nor anybody of it. But there is a great deal of religious uneasiness, of religious reflection even in men that pass for infidels in this world; for I do not believe under some circumstances anything else can be, but that. How would it surprise you to learn how much of religious sensibility there is in men who are supposed to be entirely free from it. I think if you were to make the acquaintance of one of them yonder; there is an old, worldly, hard man—keen, penurious and grasping, selfish it may be—and a by-word among his neighbors. But he is taken sick, and shut up for two or three weeks; the minister goes to see him several times, and finally, little by little, he establishes a sort of confidence; and the old man says to him, "Sir, it is not probably suspected that I think about religion; but I tell you I think a great deal more about it than folks think I do." Well, is not that your case? And aren't there hundreds of men sitting here to-night, who, if they were to speak the truth, would say to me, "You think I am a poor, thoughtless wretch, but I think a great deal more on the subject of religion than you give me credit for."

In other words, God is good and merciful, and long-suffering. The child, on whose head a mother's tears have fallen in sacred baptism, the child for whom there are representative prayers in heaven, I believe the Spirit of God deals with that child from month to month and year to year, and does not yet give him up. Great is the power of parental faithfulness, great is the covenant promise of God, for if we bring up our children aright, they shall be cared for in the divine dispensation.

But now mark the result of his efforts to read the Bible; he declares that he turns away from his Bible almost with disgust. There is a prevalent feeling that it is folly; and farther on you will notice he asks the question as to whether a man must believe in all parts of the Bible, and in those miraculous passages in all their details. "When I come," he says, to read or hear of religion, the religion of the Bible, there is rebellion in my heart and I can not believe; many things in the Bible look so incredible, so impossible, that I turn away with a feeling, I had almost said, of disgust. But when I do meet with a true Christian, one whose life is as his profession, I feel as though everything in the world, wife, child, friends, were as nothing to the possession of that one pearl of great price."

Now is it not surprising that a man who had the good sense to write both parts of that sentence, did not think to put them both together? He declares that he looks at the outward, the letter, the mere vehicle, and feels the old rebellion; but when he sees the thing itself, his heart approves of it, and his spirit goes out toward it; he declares that that for which the Bible is of any value, namely, for its spiritual truth, when it is brought before him in such a way that he conceives it and understands it, it has his hearty approval.

Let me say in reference to this state of mind: First, that the Bible is not, itself, and never was, meant to be an object of reverence, but it is simply a guide-book; and if it guides men rightly toward truth, and toward that for which all truth is worth anything, namely, character, that of itself is the highest possible confirmation of the divinity of the Scriptures. What if a man should take Murray's Hand Book of Italy and read the accounts of its magnificent museums, its temples, its baths, its mausoleums, the statues and various pictures that are stored in that repository of ancient and modern art. And suppose that while sitting in his carriage reading the book in his hand, he should commence criticizing and forming his judgment of things by the guide-book. He goes to see no temple, he goes into no museum, he stands before none of those pictures, none of all that Raffaele in his gentle inspiration depicted; he goes before none of those sublime things which Michael Angelo left; he does not look at all that Leonardo De Vinci left behind him; none of all that Caracci left; none of all that is left by that band of noblemen, and nobler men never spoke the truth on earth than these

old painters. But these he does not see; he simply reads the guide-book and makes his criticisms. Raphael's pictures are but borrowed plagiarisms. Michael Angelo's figures are contorted, savage and ridiculous; and so he sits and reads the guide-book. What would be said of such a man as that? Every man can see that a guide-book is simply a book that should lead a man to the thing described, and then his judgment and action are to be determined by the thing itself, and not by the book that directs him to it.

So it is exactly with the Bible: it is not a book which a man sets up before him as if it were a God. It is exactly as if he were groping in the wilderness, and this shows him the way across; as if it were anything but a highway in which men were to walk along toward the celestial city; as if it were anything but a book to tell us how to get to the object described. Take it, and see what it describes; go where it says, and look for yourself. The word of God comes to describe what man is, and tells us what man must do to be changed. The way to read the Bible is not to read the letter, but go to the substance of the thing spoken of. Try the word of God by what you find outside the Bible, and not by anything inside of it. If it says all men are sinners, you are not to find it out inside here, (in the Bible,) but inside here, (in the heart.) Does it declare that God's grace is powerful, the way is to put yourself in a position where that grace can take effect, and see if it does take effect. In such things as these the Bible truth is in your own hearts. If the Bible truth is the actual experience of some life, you are to find out by your daily experience and daily disposition whether the Bible is true or not. Therefore, when a man says, "When I see religion as exemplified in the true Christian, I approve of it; but when I see religion as it is in the letter, I don't believe in it," nor don't I, and nor don't you, and nor don't anybody. A man may go into the woods, and he will say to me, I hear the birds sing, and they are exquisitely beautiful; but let him go and look at the eggs in the nest, and he says, I don't hear any particularly delightful music here. No, of course not; especially if the eggs have been hatched, and left nothing but the shell—the birds all flown away.

"Now come and see the place where he lay," saith the old voice; and many a man goes to see where Christ lay, who will not look up to see the living Christ right above them. If a man wants to know whether the Bible is true, he must do what the Bible tells him to do. If the Bible be a chart—what is a chart good for, if half-a-dozen captains, sitting on shore, discuss the merits of the paper? If you want to know whether a chart is true, sail over the ground that is marked out, and see if it is right. If you find rock where it says "rock;" if it is shallow where it says "shallow;" if it is current where it says "current;" if it is calm and safe where it says "calm and safe;" then you may be pretty sure it is right. But the chart will not reveal anything unless you take it and go and try if it is as laid down there.

So take God's word, in which human life is all charted down—take that word and go out into human life, and measure character by it, and conduct by it, measure all the channels possible to the human soul by it, measure God's grace to men, and God's grace realized, measure your own life by it, and see whether the word of God is not true; true, that is not for all final faults and speculations, but for all the substantial things of human life, and especially for all those great needs of man's religious life.

I do not, however, shrink from the minutest investigation of sacred writ; and if a man asks me if the sun and moon stood still, I say, I suppose the phenomena occurred which is properly described in those words; I suppose there was unquestionably at that time just such an appearance as would be described in that way. "Do you suppose a mother was a virgin?" I suppose the man is a fool, for the time being, to ask such a question. I suppose just simply this, the New Testament tells us that the Saviour was conceived and born of a woman, and that it was by the power of the Holy Ghost, and so far aside from the natural processes of the ordinary; just simply that I find no difficulty in believing that. Shall I not believe that He who made that effect, and who ordained, from the beginning of the world, that we should spring into life from the life of another, can He not control that wonderful effect, which He has Himself recognized and sustained, so that His son should be born of a mother? There is no trouble in it to me, unless I want trouble, and then there is nothing on earth which I can not make it out of.

When a man believes that God has made the world—made the frame-work of life—made the body with all its muscles, I don't understand, for one, how there is any difficulty in believing in miracles. If God pleases to stretch forth his hand, and either to use a law or stop it—if it pleases God to do that, I see no difficulty in believing that he did so. I will not, however, follow this course of dealing with incidentals, but does this book tell the truth about your nature and condition? Does it tell how to make yourselves better? Does it afford you the means of obtaining a view of God, that the soul needs, that the soul will feel, and pervade it, and transform it? Does it point to you the noblest way of life, and show you one of the noblest attributes of the soul—love? Is it a book which reveals to you the grandeur of immortality? Is that future which it sets forth, bright in color, though in form indistinct, worthy of your faith and following? These are the questions which I put, not whether there has been here and there some incidental thing which admits of doubt. There may be some imperfections, though I think there are none. But I ask, What are the great central and moral purposes of the word of God? Do these approve themselves to the honest judgment and fair investigation? If they do, then I think it is unworthy in you to be nibbling about the outskirts of the book so filled with the great palpitating power of saving godliness, of virtue and of salvation. What an impertinence it is to neglect these great things of truth, and to be troubling ourselves about these little things.

It is recorded by an old Italian painter, who had been engaged in decorating a temple with frescoes from the word of God, that he had filled the ceiling with sublime conceptions, and particularly in the midst—there sat a prophet, simple, vast, sublime, as if all the future were brooding on his soul. He had been so wrapt up in the conception of the whole character and feeling of the prophet, that he feared he might have made some little inaccuracy in some other portions of the work; so he called in a friend, and said, "How does the picture strike you?" "I think," said he, "the toe of that left foot is a little out of drawing." Nothing of the moral quality—nothing of the conception of the figure—nothing of the whole thing as a sublime whole caught his eye and arrested his feeling or taste; but he saw that there was a little crook in that toe.

And so God opens in the pages of his Word the history of the divine administration—sweeping back through thousands of years, he recounts the experiment of human want, and human weakness, and partial human recuperation. He unfolds in his word the councils of divine will, and the majesty of divine recuperative love, which is set forth especially in his own well-beloved son, Jesus Christ; and he says to the world, "Here I am!" Christ comes, and talks, and teaches as never man did; he fills a whole world with the sublimity of his presence and the majesty of his love. A miracle, or a moral change scarcely less than a miracle, follows the preaching of the Gospel everywhere; men are renewed, and nations transformed or else broken up, comminuted and re-established on better foundations—the whole world is changed, and that power comes, growing brighter and brighter down to our day—men are changed from wickedness to virtue—the drunkard, thief, and the poor, miserable, libidinous wretch, one by one, touched by this sacred fire, are lifted into new spheres of life—men that were groveling and selfish, are now found to be renewed, and sit at the feet of Jesus clothed and in their right mind. And now, when all this is displayed, together with the glowing future of a brilliant immortality, and the whole choir of sweet celestial spirits bid us come to God and heaven—in the presence of these mighty sublimities, a man asks me, "Do you think the mother of Christ was a virgin?" Why, a toad would have thought better! Where is man's moral sense? What has become of man's nature, that is untouched when God's own hand displays these glories—these evidences of Christ's deepest feeling; when this heaven, when this joy, when this transporting glory of the beatified state—when this all the poet ever dreamed of—when all these things are opened up before the soul of man—when woe and ruin become transformed into bliss and glory—when these are all brought to man, and God says, "This is for yourself—this is the promise to you and your children forever"; the man who does not feel this promise, does not feel God—he does not feel the glory of this moral disclosure—he only feels there is a blunder in the arithmetic somewhere—he only feels that the string that ties up the parcel of medicine is not good and strong! I am ashamed of my kind, when I find men so quick to carp at such simple and little things!

But I read again: "How shall I obtain it? I read in the Bible, 'Come unto me all ye that are weary and heavy laden, and I will give you rest,' and 'they that seek me shall find me'; but the way is dark that seems so light to others, and I am altogether gone astray." How shall we call it? Which is the question put by the jailor in the anguish of conviction to the Apostle, in the prison, when he said, "What shall I do to be saved?" It is the question which has been put ten thousand times, and blessed be God, it has ten thousand times been answered by disclosures of peace and mercy! It is the question which is put again to-night—What shall I do to be saved?

I remark, in the first place, no man can find salvation in the Lord Jesus Christ who does not use his good sense and his voluntary power to come to the Lord Jesus Christ as a living person, and not to the Bible, except as a book that tells you about Christ. And when you have learned what he is, and what this Christ means, stand up, and God's Spirit will help you to stand before the great and living person, your Lord and your God. The question is this—will you come to this Saviour? Will you trust in him as your personal friend? Will you heartily renounce all those courses which are disallowed by him? Will you forsake your sins, repenting of them, and cleave to him by faith? Will you follow him as your Model, your Lord, and your Master?

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And then, farther, it is not enough for a man to dwell upon this subject with a kind of sober revery. There is a great deal of religious musing, that amounts to just about the same as it would for an engineer to walk over a field where there ought to be entrenchments; it amounts to about as much as for him to walk along and say to himself, "This ground ought to be occupied with different things; here to be the ditch, here the glacis, here to be the ramparts; and so he walks from sunrise to sunset, but there is no blow of pickaxe, no workmen, no work, but there is thinking about work. So many a man sets and broods upon his case, and says, I have gone away from the instruction of my youth; I have gone away from the faith of my mother; oh, dear, how shall I get back! Now, the salvation of a man's soul is of more importance than anything else on earth, and when he asks this question, I answer, he is only to put into his effort the same degree of manliness, the same degree of force, that he uses in his secular vocation.

What if a man should see his ship in the harbor sinking a foot per day, scuttled by the labor of some fish, or injured in some other way, and he should go rowing all around it, saying, "O my ship! O my ship is sinking—what shall I do?" But all this time he puts no force pump in; nobody puts sails about the hull to keep the water out; no diver goes down to see where the damage is; he only goes round and bemoans his ship. He ought to lose; he deserves to see his ship sink.

So it is with a man whose life is sinking down, down, down; and he only talking about himself, "Oh, I am drifting down, down! Oh, what will become of me; how shall I escape?" Not by thinking and dreaming, not by reveries and sentimental sadnesses; but by doing, and by putting into the subject of religion the same directness, the same sense, as you put into your secular business. If man were but half as anxious to get well in soul when he is sick, as he is when he is sick in body, there would be fewer men who would say, "What shall I do to be saved," and be so long without an answer of mercy.

The word of God is explicit, and as I took my text from the Prophets, I will turn to another of them. In the 29th chapter of Jeremiah, 11th verse, it says: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart." For religion is as real as anything on earth; and no man who is in earnest to know what character is, who is in earnest to

know what God is through Jesus Christ; no man, if he be in earnest, and comes to God in prayer, and perseveres in it, searching and researching his heart—no such man will be turned away without an answer of mercy.

There are one or two other incidental points, before I leave this letter, to which I wish to call attention, and the first is, the sad and respectful allusion it makes to the influence of his wife upon him. He confesses that if she had been a Christian, she might have led him, but she herself needed leading. This is one of those things of which but little can be said, and much must be felt. God made woman to be better than a man. Man was made stronger toward the earth than a woman, and woman was made stronger toward heaven than a man. Man, therefore, is for enterprise and strength in worldly arrangements; for power, instruction, and accumulation; for organization and enterprise in worldly things. And while God meant that with this there should be beauty and unity, the two making one, the woman was ordained to lift up her heart to heaven, to be nearer to heaven with her thoughts, to have purer feelings, and always to aspire and look up for something better. Therefore, when a woman is wedded to a man, and walks in darkness by his side, she has left her fate unfulfilled; for, if there be but one Christian in the household, it should be the woman; for by the sweet despotism of love, she is the master, because she is, in the ordinance of God, the mother; because in her is the key that opens the golden gates of life; to her is committed the generation yet to come, of which she is the teacher—and woe, woe is hers, if she be a wife and a mother, and not a Christian!

Again I remark, that in this brief statement there is great encouragement to parental faithfulness; especially are we here shown what is the power of a faithful mother upon the child. The seed long sown shall at last come up. She may go home first, she may have gone home that taught you—where is your mother? How many of you are without an earthly mother; and to how many of you does that word sound like a sound from heaven itself. How many of you have gone astray and forgotten her counsel; you are very wicked now, or it may be you are in the very midst of the jugglery of wild, infernal pleasure and vice. Had you a mother that was a woman of God, and was she faithful? Do you scarcely dare to look back to all the instruction you received while upon her knee? I have hope for you, not because you are good—but oh, the power of a mother with God! it is great. I believe children who are consecrated in the lap and bosom of maternal love to God—I believe, after all else shall pass away, and the whole scene closes, and the whole world may seem to rise up against her counsel, still there is the golden thread of a mother's love, and it will not be broken, though it may be tossed about like a gossamer, and apparently broken and gone; yet, by the bye, when the storms come, and the sea roars, and the heavens are black, something is seen beginning to hold the drifting human heart, thin as tissue it may appear, but stronger than hempen cable or iron chain, a mother's teachings will hold fast the imperiled heart, and lift it up to heaven at last; and though crippled and damaged, it is safe anchored at length in a tranquil sea! Great is the promise, and great the hope! If there are discouraged souls here to-night, whose labor of love seems vain, do not be discouraged. Oh, great is the mother's hope and faith! Persevere, and though you may never see the fruit, it shall come forth! I believe this man who wrote the letter is sure to be a Christian, not because he is good, but because God is faithful to a mother's tears and prayers.

I remark, again, how great is the width of divine working in this world! This letter comes to me on account of the first sermon I preached here after I came home—a communion sermon. It was put into type, and the thoughts and feelings flew abroad, and here is one of the strokes that were struck. As if a man would sow some choice flowers in his garden, but the wind takes one of them out of his hand, and wafts it away yonder to the road, and then a little bird picks it up, and winging her way among the leaves of the forest, the seed is dropped in some quiet nook, and there it sprouts and grows. At length the gardener finds that the seeds he planted, some by the long rain were rotted, and part killed by the drought, have failed entirely; while all unknown to him, a long way off, in some sheltered dale, this lost seed lifts up its fairy blossoms of rare beauty. How strange it is—those which he planted and tended carefully are lost, while just the one he never thought of was dropped there, rooted there, grew there, and blossomed there!

Now is it not just so? Are there not ten thousand seeds which come up where they were not planted, but sown as they drifted across the plain? Are there not men here to-night from every whither? Some from dear old England, some from faithful old Scotland, some from great-hearted Ireland, some from careful New England, some from the far West, some from the South, where the sun makes perpetual summer—are they not here from every part of the earth—the North, the South, the East, the West? Are there not those here to-night who shall receive, perhaps, an impulse that shall be their salvation—drifted afar off, it may be, into some unexpected port, some unlooked-for haven, where these influences shall culminate, and shall bring forth fruit to God?

Perhaps some of you have come here to-night to hear what that babbling has to say, some may come from curiosity, and others to find fault; it matters not what the tide that drifted you here, if here that work of grace should begin in your heart which should bring you and me together in the kingdom of our Father's glory hereafter.

There is one more point of application that I wish to make. I wish to call the attention of Christians to the fact that we are never to suppose the work of grace is not going on. Even now, unknown to us, men are in a situation in which they might be drawn out from impotence, and become children of light and rejoice in God. You never know till you try how accessible men are. If you have the living spirit of prayer in your heart, you may rely upon one thing, you shall find that God is working out-side of the churches, and outside of the ordinary influences, by the mystery of providence as well as the mystery of grace. God is preparing the hearts of men, the reaping of them is for us, the sowing is in our hands.

It is said that at the battle of Solferino, what with fear of being crushed, what with a fear of the barbarity of French soldiers, of which they had heard, hundreds of wounded men crawled out of the field and hid themselves in the ravines, coppices, and thickets. After three days had been past in searching, still there were hundreds left unfound who had secreted themselves, and many were found so far spent that they died ere they could be brought to the hospital.

My Christian brethren, there are hundreds of men now hiding themselves in coppices and thickets; they are wounded, and need healing medicaments. Go, faithful Christian, and carry consolation to them! They are crying out in their distress, and asking for help and sympathy at our hands. Let us then be faithful to the souls around about us, and there shall not be one of us that shall not fill his bosom with heaven. Do not wait for revivals; they are blessed things when they come, but the farmer is thankful for the dew that comes every night, and does not wait for the showers that come occasionally. We must work while the day lasts, and peradventure God will give us abundant fruit.

Now I have only to say to-night, as you go home to your families and kneel down in their midst, or beside your bed, to put up the petition of the faithful mother, pray for this one, who is the son of a mother. Brethren, pray for this man, and let him be as a brother to you! Fathers, pray for this man as if he were your own son! Christians, unite your prayers with me to-night that God would send light and pour it upon the heart of this sleeper, by which he shall be brought to a saving knowledge of the Lord Jesus Christ! O how blessed, if by and by I shall be able to stand up in your presence and say, "The child that was lost is found, the dead is alive!"

And not only that, but this sermon will go forth on the wings of the wind, and will be read. And there are other men in other States, and they will say I am preaching right to them. And there will be more awakened, and more. And by and by we shall receive other tidings that will show that it was taken of by many, and we shall hear of the conversion of many others. So God awakens, and so he multiplies effects, and so makes the simplest causes produce the most complicated results.

old painters. But these he does not see; he simply reads the guide-book and makes his criticisms. Raphael's pictures are but borrowed plagiarisms. Michael Angelo's frescoes are contorted, savage and ridiculous; and so he sits and reads the guide-book. What would be said of such a man as that? Every man can see that a guide-book is simply a book that should lead a man to the thing described, and then his judgment and action are to be determined by the thing itself, and not by the book that directs him to it.

So it is exactly with the Bible; it is not a book which a man sets up before him as if it were a God. It is exactly as if he were groping in the wilderness, and this shows him the way across; as if it were anything but a highway in which men were to walk along toward the celestial city; as if it were anything but a book to tell us how to get to the object described. Take it, and see what it describes; go where it says, and look for yourself. The word of God comes to describe what man is, and tells us what man must do to be changed. The way to read the Bible is not to read the letter, but go to the substance of the thing spoken of. Try the word of God by what you find outside the Bible, and not by anything inside of it. If it says all men are sinners, you are not to find it out inside here, (in the Bible,) but inside here, (in the heart.) Does it declare that God's grace is powerful, the way is to put yourself in a position where that grace can take effect, and see if it does take effect. In such things as these the Bible truth is in your own hearts. If the Bible truth is the actual experience of some life, you are to find out by your daily experience and daily disposition whether the Bible is true or not. Therefore, when a man says, "When I see religion as exemplified in the true Christian, I approve of it; but when I see religion as it is in the letter, I don't believe in it;" nor don't I, and nor don't you, and nor don't anybody. A man may go into the woods, and he will say to me, I hear the birds sing, and they are exquisitely beautiful; but let him go and look at the eggs in the nest, and he says, I don't hear any particularly delightful music here. No, of course not; especially if the eggs have been hatched, and left nothing but the shell—the birds all flown away.

"Now come and see the place where he lay," saith the old voice; and many a man goes to see where Christ lay, who will not look up to see the living Christ right above them. If a man wants to know whether the Bible is true, he must do what the Bible tells him to do. If the Bible be a chart—what is a chart good for, if half-a-dozen captains, sitting on shore, discuss the merits of the paper? If you want to know whether a chart is true, sail over the ground that is marked out, and see if it is right. If you find rock where it says "rock;" if it is shallow where it says "shallow;" if it is current where it says "current;" if it is calm and safe where it says "calm and safe;" then you may be pretty sure it is right. But the chart will not reveal anything unless you take it and go and try if it is as laid down there.

So take God's word, in which human life is all charted down—take that word and go out into human life, and measure character by it, and conduct by it, measure all the channels possible to the human soul by it, measure God's grace to men, and God's grace realized, measure your own life by it, and see whether the word of God is not true; true, that is not for all finical faults and speculations, but for all the substantial things of human life, and especially for all those great needs of man's religious life.

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So it is with a man whose life is sinking down, down, down; and he only talking about himself, "Oh, I am drifting down, down! Oh, what will become of me; how shall I escape?" Not by thinking and dreaming, not by reveries and sentimental sadnesses; but by doing, and by putting into the subject of religion the same directness, the same sense, as you put into your secular business. If man were but half as anxious to get well in soul when he is sick, as he is when he is sick in body, there would be fewer men who would say, "What shall I do to be saved," and be so long without an answer of mercy.

The word of God is explicit, and as I took my text from the Prophets, I will turn to another of them. In the 29th chapter of Jeremiah, 11th verse, it says: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart." For religion is as real as anything on earth; and no man who is in earnest to know what character is, who is in earnest to

know what God is through Jesus Christ; no man, if he be in earnest, and comes to God in prayer, and perseveres in it, searching and researching his heart—no such man will be turned away without an answer of mercy.

There are one or two other incidental points, before I leave this letter, to which I wish to call attention, and the first is, the sad and respectful allusion it makes to the influence of his wife upon him. He confesses that if she had been a Christian, she might have led him, but she herself needed leading. This is one of those things of which but little can be said, and much must be felt. God made woman to be better than a man. Man was made stronger toward the earth than a woman, and woman was made stronger toward heaven than a man. Man, therefore, is for enterprise and strength in worldly arrangements; for power, instruction, and accumulation; for organization and enterprise in worldly things. And while God meant that with this there should be beauty and unity, the two making one, the woman was ordained to lift up her heart to heaven, to be nearer to heaven with her thoughts, to have purer feelings, and always to aspire and look up for something better. Therefore, when a woman is wedded to a man, and walks in darkness by his side, she has left her fate unfulfilled; for, if there be but one Christian in the household, it should be the woman; for by the sweet despotism of love, she is the master, because she is, in the ordinance of God, the mother; because in her is the key that opens the golden gates of life; to her is committed the generation yet to come, of which she is the teacher—and woe, woe is hers, if she be a wife and a mother, and not a Christian!

Again I remark, that in this brief statement there is great encouragement to parental faithfulness; especially are we here shown what is the power of a faithful mother upon the child. The seed long sown shall at last come up. She may go home first, she may have gone home that taught you—where is your mother? How many of you are without an earthly mother; and to how many of you does that word sound like a sound from heaven itself. How many of you have gone astray and forgotten her counsel; you are very wicked now, or it may be you are in the very midst of the jugglery of wild, infernal pleasure and vice. Had you a mother that was a woman of God, and was she faithful? Do you scarcely dare to look back to all the instruction you received while upon her knee? I have hope for you, not because you are good—but oh, the power of a mother with God! it is great. I believe children who are consecrated in the lap and bosom of maternal love to God—I believe, after all else shall pass away, and the whole scene closes, and the whole world may seem to rise up against her counsel, still there is the golden thread of a mother's love, and it will not be broken, though it may be tossed about like a gossamer, and apparently broken and gone; yet, by the bye, when the storms come, and the sea roars, and the heavens are black, something is seen beginning to hold the drifting human heart, thin as tissue it may appear, but stronger than hempen cable or iron chain, a mother's teachings will hold fast the imperiled heart, and lift it up to heaven at last; and though crippled and damaged, it is safe anchored at length in a tranquil sea! Great is the promise, and great the hope! If there are discouraged souls here to-night, whose labor of love seems vain, do not be discouraged. Oh, great is the mother's hope and faith! Persevere, and though you may never see the fruit, it shall come forth! I believe this man who wrote the letter is sure to be a Christian, not because he is good, but because God is faithful to a mother's tears and prayers.

I remark, again, how great is the width of divine working in this world! This letter comes to me on account of the first sermon I preached here after I came home—a communion sermon. It was put into type, and the thoughts and feelings flew abroad, and here is one of the strokes that were struck. As if a man would sow some choice flowers in his garden, but the wind takes one of them out of his hand, and wafts it away yonder to the road, and then a little bird picks it up, and winging her way among the leaves of the forest, the seed is dropped in some quiet nook, and there it sprouts and grows. At length the gardener finds that the seeds he planted, some by the long rain were rotted, and part killed by the drought, have failed entirely; while all unknown to him, a long way off, in some sheltered dale, this lost seed lifts up its fairy blossoms of rare beauty. How strange it is—those which he planted and tended carefully are lost, while just the one he never thought of was dropped there, rooted there, grew there, and blossomed there!

Now is it not just so? Are there not ten thousand seeds which come up where they were not planted, but sown as they drifted across the plain? Are there not men here to-night from every whither? Some from dear old England, some from faithful old Scotland, some from great-hearted Ireland, some from careful New England, some from the far West, some from the South, where the sun makes perpetual summer—are they not here from every part of the earth—the North, the South, the East, the West? Are there not those here to-night who shall receive, perhaps, an impulse that shall be their salvation—drifted afar off, it may be, into some unexpected port, some unlooked-for haven, where these influences shall culminate, and shall bring forth fruit to God?

Perhaps some of you have come here to-night to hear what that babler has to say, some may come from curiosity, and others to find fault; it matters not what the tide that drifted you here, if here that work of grace should begin in your heart which should bring you and me together in the kingdom of our Father's glory hereafter.

There is one more point of application that I wish to make. I wish to call the attention of Christians to the fact that we are never to suppose the work of grace is not going on. Even now, unknown to us, men are in a situation in which they might be drawn out from impotence, and become children of light and rejoice in God. You never know till you try how accessible men are. If you have the living spirit of prayer in your heart, you may rely upon one thing, you shall find that God is working outside of the churches, and outside of the ordinary influences, by the mystery of providence as well as the mystery of grace. God is preparing the hearts of men, the reaping of them is for us, the sowing is in our hands.

It is said that at the battle of Solferino, what with fear of being crushed, what with a fear of the barbarity of French soldiers, of which they had heard, hundreds of wounded men crawled out of the field and hid themselves in the ravines, coppices, and thickets. After three days had been past in searching, still there were hundreds left unfound who had secreted themselves, and many were found so far spent that they died ere they could be brought to the hospital.

My Christian brethren, there are hundreds of men now hiding themselves in coppices and thickets; they are wounded, and need healing medicaments. Go, faithful Christian, and carry consolation to them! They are crying out in their distress, and asking for help and sympathy at our hands. Let us then be faithful to the souls around about us, and there shall not be one of us that shall not fill his bosom with sheaves. Do not wait for revivals; they are blessed things when they come, but the farmer is thankful for the dew that comes every night, and does not wait for the showers that come occasionally. We must work while the day lasts, and peradventure God will give us abundant fruit.

Now I have only to say to-night, as you go home to your families and kneel down in their midst, or beside your bed, to put up the petition of the faithful mother, pray for this one, who is the son of a mother. Brethren, pray for this man, and let him be as a brother to you! Fathers, pray for this man as if he were your own son! Christians, unite your prayers with me to-night that God would send light and pour it upon the heart of this sleeper, by which he shall be brought to a saving knowledge of the Lord Jesus Christ! Oh how blessed, if by and by I shall be able to stand up in your presence and say, "The child that was lost is found, the dead is alive!"

And not only that, but this sermon will go forth on the wings of the wind, and will be read. And there are other men in other States, and they will say I am preaching right to them. And there will be more awakened, and more. And by and by we shall receive other tidings that will show that it was spoken of by many, and we shall hear of the conversion of many others. So God awakens, and so he multiplies effects, and so makes the simplest causes produce the most complicated results.

EARLY FACTS OF SPIRITUALISM.

NUMBER TWO.

We desire to preserve in these pages, a transcript of several articles upon the early facts and phenomena of Spiritualism, which were written before the SPIRITUAL TELEGRAPH was instituted. They originally appeared in the columns of the *New York Tribune*.

[From the N. Y. Tribune of Oct. 1, 1851.]

SPIRITUAL MANIFESTATIONS.

DEAR SIR: In your paper of the 8th inst. you say, "If anybody has anything novel, reliable, and worth knowing from the unseen world," you will give him a hearing. I come to you to enable you to perform that promise.

I have, as you are personally aware, had very many opportunities of witnessing spiritual manifestations; I have been engaged for nearly two years in investigating the subject, having, during that time, seen many mediums, and witnessed many hundred exhibitions of that which, to some, is so inexplicable; and, with your permission, I will give to the world, through your columns, the knowledge of what I have seen, heard and felt. It will require a number of articles to do this, and some labor on my part; yet I will cheerfully undergo it, because the matter seems to me of so much importance to all living beings. I have no personal object to answer; I am, as you are aware, pursuing a mechanical business of my own, which affords me a competence, and I desire to make no money out of this matter. I have no book "On Ghost-seeing" or the like, whose forthcoming I wish to herald, and from whose ready sale I can realize profits. I have no lectures to deliver, nor exhibitions to make, under the interesting announcement of "Admittance twenty-five cents; children half price." I have only the wish that my fellow creatures may know what is going on in their very midst, on a subject so intensely interesting that they may be induced to examine for themselves.

I would advise no one to believe that what I shall relate emanates from the spiritual world merely on my say-so, nor indeed on that of any number of persons; and I would advise no one to come to any conclusion upon once, twice, and even three times witnessing the manifestations. The evidence is so personal in its character, that it is impossible for language to convey the precise effect produced upon the observer, and the process of communication is so slow through some modes, and so imperfect in all, being in fact yet merely rudimental, that it ought to require several interviews to come to any conclusion. But such interviews ought to be had; such examinations ought to be made; for the world is very much misled by pretenders who claim to have solved the mystery, while no one is interested to expose the shallowness of the pretension. I have read and examined carefully these pretended explanations, and they are to me, and to all who have given the subject any attention, most unsatisfactory, most inconclusive, nay, even ridiculous and absurd.

Thus, a Mrs. Culver professes to have solved the mystery, by deposing to a conversation with Miss Catharine Fox, a girl then about fourteen years of age, in which she alleges some tricks of the Fox family were confessed. Mrs. C. does not, and doubtless can not in truth say, there was any confession that there was no reality in spiritual manifestations, but simply that they had discovered a mode of producing sounds, which they could resort to at sittings where they were anxious to excite somebody's interest, when Spirits declined to co-operate.

But to believe this even, I shall want something more than *ex parte* statements, and an assurance that they were not obtained while under Mr. Burr's psychological influence. Miss Catharine was at my house when a short paragraph in the paper appeared, giving the substance of a statement made by Mrs. Culver, which would shortly be printed. I read it to her, and she promptly denied it, and requested me to write out a full and unequivocal denial for her to publish, which I advised her to defer until the statement appeared. In the mean time, or soon after, she left my house. Therefore, if there is any blame for her not promptly and publicly denying made by Mrs. Culver, I feel it should rest upon me, she having no relatives nor advisers here at that time.

But even if the child did say all that Mrs. Culver states she did, it is of but little consequence as a solution, because these manifestations are constantly going on in all parts of the country, and in many parts of Europe, where the Fox girls never have been. Many mediums have been developed in

families who disbelieved in the possibility of Spirits manifesting their presence to the natural senses of man. Respectable families in our own city and vicinity have been disturbed by spiritual manifestations when ignorant of the cause, and have come to me to learn if what they witnessed corresponded with my experience. Some of these families have been convinced of the reality of spiritual manifestations through one of their members becoming a medium, which they, as they say, "would not have made public for the world," because of their reluctance to believe, or the unpopularity in which they or their friends hold it. Were it not unpopular, a plenty of mediums would be found in our own midst. The number of mediums in the United States may be safely estimated at one thousand, while the believers number tens of thousands. The more rational view of the matter, as related by Mrs. Culver, under the family jars, jealousies, and other circumstances, is, that the girls were willing to amuse themselves with Mrs. C.'s attempts to make sounds and performances resembling these super-terrestrial phenomena. They, however, must stand or fall by their own integrity. I only ask for them candor and fair dealing, for if they or any one else have practiced deception in this matter—of all others the most sacred in human destiny since the advent of Christ—no words can express the baseness in which I hold them. If there is deception on their part, it is most unaccountable that the Fox family should allow this little girl, only fourteen years of age, to come alone to the city of New York, and for six months submit to the scrutiny of hundreds of persons, males and females, day and night, asleep and awake, at any time, and in any place where she chanced to be. I say if all is deception on their part, this is wonderfully strange. She resided in my family several months. I have many times taken her to church, and places of amusement, when rappings would occur, to her great annoyance, in spite of all her efforts to prevent them. I have seen her several times, in church, when the raps on the floor were beginning to excite the attention of strangers sitting near, put her knees up against the seat in front, so her feet did not touch the floor within a foot, or thereabouts, and, as if to signify to her that she should not attempt to teach them propriety, they would rap much louder than before, until she resumed her natural position.

On several of these occasions I have asked the Spirits to express by signals and sounds, or by touching me in different places, their approbation or disapprobation of the sentiments uttered by the preacher, which they have done in a most discriminating and satisfactory manner. Others of my acquaintances have witnessed and experienced these things, and in these and many other instances which I shall hereafter relate, it is impossible that Miss Catharine, (who was the only medium present,) or any other person in the form, could have touched me where and as I was touched, without my knowing it.

Again, a Mr. C. C. Burr, who lectures and writes with great flippancy, and with an assurance that is equaled only by his want of candor or knowledge on the subject, professes to explain one of the many modes through which Spirits manifest their presence, namely, rappings by a motion of the toe-joints. Now I have heard him, and others among my own acquaintance, who could make sounds with their joints slightly resembling the 'Rochester Knockings' in some of their phases, which might mislead those, and those only, who are unfamiliar with the sounds made by the Spirits. But I can relate to you hundreds, aye, thousands of incidents, in which I have heard sounds which could not be produced by breaking the toes of all the people in the world.

Drs. Lee, Coventry and Flint, of Buffalo, profess to have discovered the secret in some peculiar use of the knee-joint, and their disclosure has been again and again put forth as a most complete solution of the whole mystery. Why, what they have said no more solves it than it explains how the milk gets into the cocoa-nut; and I can give to you numerous facts, which would carry conviction to any candid mind—to any mind, indeed, where ignorance had not measured its capacity or presumption its strength, and where presumption and ignorance had not together entirely overrun it.

This is the task which I propose to perform through your columns—to enable your readers to judge how far the explanations already given, or which may be given, ought to be satisfactory, in the hope that candid, clear and intelligent minds

may be induced carefully to examine this interesting phenomenon.

I am aware that in doing this I shall relate many things which will be hard of belief to those who have never witnessed anything of the kind. All I shall ask in such cases will be that you believe I mean to deal fairly with you, and that I intend to tell only what I believe to be true, so that your readers may seek the opportunity to witness and judge for themselves.

I will go further, and name the times and places where the events occurred, which I shall relate, and where I may be permitted, I will give the names of those who were present, thus affording to all who choose to inquire, the fullest opportunity of testing the accuracy of my statements.

I ought, however, to promise that I shall take no trouble to refute bald assertions without proof. Such, for instance, as C. C. Burr's remark in regard to Mr. Capa viz: "I affirm, I positively know that there is no such intelligence there," &c. say I know, because I have had ample opportunity to know that there is no such knowledge there," &c. Those who are at all acquainted with this subject, are fully aware how entirely without any foundation in truth these assertions must be. It is simply true of it, that he did not know and could not know what he asserts.

Such averments I do not purpose to notice, for though they are calculated from their boldness to deceive the unwary and unthinking, they are too transparent to mislead for a moment any one who is willing to examine and judge for himself.

Leaving such assertions, then, by the way-side, I shall aim only at giving such facts as will enable all, who will consider them, to judge for themselves how far they are super-terrestrial in their character, and how far they can be explained on any other hypothesis which has been or may be given.

In doing this I shall endeavor always to bear in mind an injunction given through these manifestations, to "close my mouth to the utterance of slander, and my ears to the reception of it," and I shall have no fear of injuring the community by disseminating a knowledge of that which has solemnly enjoined me to "Fear not to proclaim the immortality of the soul," and to "Imitate Christ in his humility, in his submission to the will of God, and in his love to man."

Yours truly, CHARLES PARTRIDGE.

SINGULAR ILLUSIONS.

The strange illusions with which hypochondriacs and insane persons are sometimes affected are not a little amusing to the unconcerned spectator, however uncomfortable they may be to the patient himself. There are many anecdotes respecting these illusions related by medical authors.

Marcus Donatus informs us that the baker of Ferrara believed he was made of batter, and on that account would not approach the oven, lest he should melt.

The same author relates, that a person by the name of Vicentinus imagined he was of such an enormous size that he could not go through the door of his apartment. His physician gave orders that he should be forcibly led through it, which was done accordingly, but not without a fatal effect, for Vicentinus cried out, as he was forced along, that the flesh was torn from his bones, and that his limbs were broken off, of which terrible impression he died in a few days, accusing those who conducted him of being his murderers.

Grener relates the case of a German student of theology, by the name of Itau. Imagining himself the subject of a divine call, without waiting for holy orders, he commenced preaching. The following is the conclusion of one of his discourses:—"He who believes not in witches does not believe in the devil; he who does not believe in the devil does not believe in God; he who does not believe in God must be damned."

Hypochondriacs have sometimes imagined themselves a frail article of china, and, of course, have been in constant fear of being dashed to pieces, by the carelessness of servants or the forgetfulness of friends. Pope, in "The Cavel of Spleen," thus represents these same breathing articles of brittleware:—

"Here living tea-pots stand, one arm held out,
One bent: the handle this, and that the spout;
A pipkin there, like Homer's tripod walks;
Here sighs a jar," &c.

FOR IN THE PULPIT.—The Rev. Mr. Peters, of Tennessee, was preaching, and, having a large gift of continuance, was somewhat protracted in his discourse. Several of his hearers left in the midst of the sermon. One young man was on his way to the door, when Mr. Peters pointed his long finger at him, and said: "Brethren, that young man has just as good a right to go out as any one." It is needless to say that he was the last deserter. At another time, while Mr. Peters was preaching, a young man started to leave the house, and making some noise as he went. Mr. Peters paused, and said: "I will finish my discourse when that young man gets out." The fellow very coolly took his seat and said: "Then it will be some time before you get through!" The preacher, however, was up to him, and remarking, "A bad promise is better broken than kept," went on with his sermon.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes —Duty: 15 ¢ ct. ad val.	
Pot, 1st sort, 100lb.	5 12½ @
Pot, 1st sort, 50lb.	5 50 @
Bread —Duty: 15 ¢ ct. ad val.	
Pilot, 3 lb.	4¼ @ 5
Fine Navy.	3¼ @ 4
Navy.	2¼ @ 7
Crackers.	4¼ @
Bristles —Duty: 4 ¢ ct. ad val.	
Amer. gray and white.	30 @ 50
Candles —Duty: 15 ¢ ct.	
Sperm, 3 lb.	40 @ 41
Do. pt. Kinglands.	50 @ 51
Do. do. J'd and M'y.	50 @
Adamantine, City.	18 @ 20
Adamantine, Star.	17 @ 18
Cocoa —Duty: 4 ¢ ct. ad val.	
Maracaibo in bd.	— @ 31
Guayaquil in bd.	13 @ 13½
Para, in bond.	10 @
St. Domingo, in bond.	7¼ @ 8
Coffee —Duty: 15 ¢ ct. ad val.	
Java, white, 3 lb.	15 @ 16
Babia.	10½ @ 12
Brazil.	10½ @ 11½
Laguayra.	12 @ 12½
Maracaibo.	11½ @ 12
St. Domingo, cash.	11 @ 11½
Flax —Duty: 15 ¢ ct. ad val.	
American, 3 lb.	8 @ 9½
Fruit —Duty: not d'd, 30. Dry F., 8 ¢	
ct. ad val.	
Rais, Sn. ½ ck.	— @ —
Rais, bch. and bx.	2 20 @ 2 25
Curants, Ztc. 3 lb.	5 @ 5½
Flour —Duty: 15 ¢ ct. ad val.	
State, Superfine.	4 10 @ 4 60
Do. Extra.	4 50 @ 5 00
Ohio, Ind. & Ill. fl. h.	— @ —
Do. do. Superfine.	4 40 @ 4 60
Do. Extra.	5 @ 6
Do. Roundhoop.	— @ —
Do. Superfine.	4 50 @ 4 75
Do. Extra.	5 @ 6 00
Ill. & St. Louis sup. & fan	5 25 @ 5 50
Do. Extra.	6 @ 7
Mich. Wis. & Iowa extra	5 00 @ 5 50
South. Baltimore, super	5 30 @ 5 50
Do. Extra.	5 75 @ 6 50
Georgetown & Alex. sup	5 30 @ 5 75
Do. Extra.	6 25 @ 7
Petersburg & Rich. sup.	5 30 @ 6
Do. Extra.	6 30 @ 7
Tenn. & Georgia, sup.	5 25 @ 5 75
Do. Extra.	6 00 @ 7
Grain —Duty: 15 ¢ ct. ad val.	
Wheat—O. Ind. & Ill. w.	1 25 @ 1 40
Do. winter red.	1 18 @ 1 25
Do. spring.	1 @ 1 05
Milwaukee club.	1 05 @ 1 15
Michigan, white.	1 30 @ 1 40
Do. Red.	1 15 @ 1 20
Tenn. and Kent. white.	1 35 @ 1 50
Do. Red.	1 25 @ 1 35
Canada, white.	1 27 @ 1 35
Do. club.	1 05 @ 1 15
Southern, white.	1 25 @ 1 40
Do. Red.	1 20 @ 1 25
Corn—Western mixed.	80 @ 82
Del. & Jer. yel.	82 @ 85
Southern white.	81 @ 82
Do. yellow.	82 @ 85
Rye.	79 @ 86
Oats.	35 @ 42
Barley.	70 @ 75
Hay —	
N. R. in bails, 100 lb.	60 @ 75
Hemp —	
Russia, cl. 3 tun.	200 00 @ 215 00
Do. outshot.	180 @ —
Manilla, 3 lb.	6½ @ 6¾
Sisal.	5½ @ 6
Italian, 3 tun.	200 00 @ —
Jute.	80 00 @ 85 00
American dew-r.	140 00 @ 150 00
Do. do. Dressed.	190 00 @ 210 00
Hides —Duty: 4 ¢ ct. ad val. R. G. and	
B. Ayres. 20x24 3 lb.	25 @ 27
Do. do. gr. s. C.	13½ @ 14
Orinoco.	23 @ 24½
San Juan.	21 @ 22
Savannah, etc.	17 @ —
Maracaibo, s. and d.	16 @ 23
Maranh. ox, etc.	16 @ 17½
Matamoros.	21 @ 23
P. Cab. (direct).	22 @ 23
Vera Cruz.	21 @ 23
Dry South.	16 @ 17
Calcutta Buff.	13½ @ 14
Do. Klips. p. pce.	1 80 @ 1 00
Do. dry salted.	1 05 @ 1 10
Black, dry.	1 00 @ 1 05
Honey —Duty: 24 ¢ ct. ad val.	
Cuba, 3 gal.	64 @ 70
Cuba, (in bond).	63 @ 65
Hops —Duty: 15 ¢ ct. ad val.	
1857, East and West.	5 @ 6
1858, East and West.	8 @ 12
Iron —Duty: 24 ¢ ct. ad val.	
Pig, English, and Scotch.	— @ —
3 tun.	23 @ 24 50
Bar, Flat, T.V.	97 50 @ 100 00
Bar, Sw. or sixes.	85 @ 87 50
Bar, Am. rolled.	80 00 @ —
Bar, English, refined.	53 @ 55
Bar, English, com.	42 50 @ 44 00
Sheet, Russia, 1st qual.	— @ —
3 lb.	11½ @ 11¾
Sheet, Eng. and Am.	3¼ @ 3½

WEEKLY ITEMS AND GLEANINGS.

JEWISH NEW YEARS DAY.—Thursday of last week, (29th ult.), being the Jewish New Years Day—a festival of immemorial observance among all the Hebrew race—the occasion was appropriately observed in the several synagogues of this city, and doubtless in all other parts of the country. It is called the Rosh Hashanah, or New Year, the months being counted from the season of the Passover, according to Exodus xii., 2; "This month shall be unto you the beginning of the months; it shall be the first month of the year unto you." Accordingly, in the different synagogues, of which there are thirteen in this city, there was preaching and other peculiar services prescribed for the season, including the commemoration of the blowing of the shophar or ram's horn, which was the ancient summons of the people to prayer and sacrifice.

TERRIBLE ACCIDENT AND LOSS OF LIFE.—ALBION, N. Y., Wednesday, Sept. 28, 1859.—Main-street Canal bridge, in this village, fell this afternoon, with an immense crowd of people, who were attending the County Fair. Eighteen dead bodies have already been taken out, and it is supposed that many more are still in the water. A great number were injured. It appears that this accident was a result of the rope-walking mania. A man had caused a rope to be stretched across the canal, and announced his intention to walk over upon it. The point selected for his performance was a few rods from the bridge, an iron-arched structure, similar to most of the new canal bridges. The rope-walker had crossed half-way, when the bridge, which was crowded with people and teams, broke in two at the center, and men, women, children, horses and wagons were precipitated indiscriminately into the canal. The loss of life will probably be found to be much greater than was reported by telegraph.

PROBABLE FATAL BALLOON ASCENSION.—Messrs. La Mountain and Haddock made an ascension from Watertown more than a week ago, but have not yet been heard from. A dispatch from Watertown states that the balloon was last seen at Pitcairn, in St. Lawrence Co., going due east with great velocity. A thorough search is to be made in the direction taken.

ANOTHER PERILOUS BALLOON ASCENSION.—A dispatch from Rome, in this State, announces that Prof. Coe, an experienced aeronaut, made an ascension at that place on Thursday of last week, accompanied by a resident of the place. When at an altitude of two miles, his balloon burst, but fortunately the material of which it was formed turned up in the top of the netting, thus forming a parachute, and, after a most perilous descent, the men landed in a swamp, three miles from the starting point, without injury.

BATTLE OF YORKTOWN.—The anniversary of the Battle of Yorktown will be celebrated with becoming spirit on the approaching 19th day of October. All the military at Old Point, consisting of seven companies, will be present, and the military of Baltimore will be invited to join in the celebration. It was at Yorktown that Cornwallis surrendered his sword to Washington. The celebration will doubtless be worthy of the day, and will be attended by thousands, who will look with gratified pride on the ground where was fought the last battle for liberty by their fathers.—*Baltimore Sun.*

LAND-OFFICE BUSINESS.—The following is a statement of the business of the General Land-Office for the months of August, 1859: Letters received and registered, 4,427; do. written and transmitted, 3,957; patents engrossed, 15,111; do. recorded, 11,628; do. examined, 18,327; do. transmitted, 11,778; entries posted in tract books, 17,671; acres of scrip issued, 7,871.

SLAVES SOLD TO THE SOUTH.—The St. Louis Democrat says that upwards of four hundred slaves leave that State every week, nearly all of whom go to the South, and argues that this draining must soon rid the State of slavery. This activity in the slave market is occasioned in great part by the present high prices obtained, though there are doubtless other causes that have their influence. The gross receipts of money in Missouri from this source, this year, it is thought, will amount to millions of dollars.

SUPERSTITION.—A Mrs. Prescott Lawrence, of Winhall, Vt., died a few days since of consumption, and as a number of the family had previously died of the same disease, the family went through the superstitious farce of burning the lungs, heart, and liver of the deceased, to prevent any more from dying of the same disease.

FOREIGN.—By the arrival of the steam ships *North American* and *City of Baltimore*, we have advices from Liverpool to the 15th inst., and by the *Asia*, to the 17th.

THE GREAT EASTERN—SERIOUS ACCIDENT.—While off Hastings during her trial trip, a feed-pipe casing in the forward tunnel of the *Great Eastern* had exploded, killing five firemen, and dangerously wounding a larger number, and committing sad havoc with the grand saloon and lower-deck cabins, through which the tunnel passed. The numerous guests on board the monster steamer had just risen from dinner and left the saloon, else the accident might have been vastly more disastrous. The performances of the steamer previous to the accident were entirely satisfactory, and it is stated that the ship can be repaired for \$25,000. The postponement in the departure of the big ship to October 28, is necessitated by the time required by Mr. Scott Russell to repair the damage occasioned by the explosion, and to put the vessel in the same condition that she was in when she sailed from the Thames. This contract, however, does not include any repairs which the boilers may be found to require, and although they apparently sustained no damage, an investigation issued to have shown that the internal stays of the boiler, most directly exposed to the force of the shock, have either been displaced or greatly weakened, so that the boiler can not be safely used in its present state.

RENEWAL OF THE CHINESE WAR.—The English and French Plenipotentiaries, having arrived off the River Peiho, below Peking, on the 17th of June, found that the fortifications had been rebuilt, and the entrance to the river barred with booms and stakes. On the 25th, no notice having been taken by the Celestial Government of their arrival, the Plenipotentiaries joined the squadron under Admiral Hope, and attempted to force a passage up the river to the capital, when batteries, which had been masked, were uncovered, and a deadly fire was opened upon the squadron, which was returned with spirit; but after a severe action the force retired, with a loss of three gun-boats, and 464 killed and wounded. Among the killed were seven officers, and among the wounded seventeen—Admiral Hope among the latter. The French force consisted of only sixty, of whom fourteen were killed and wounded. This gross violation of treaty stipulations will most likely lead to another war. The American Ambassador is said to have been quietly and peacefully admitted at Peking. Of course, vigorous measures will be immediately taken by the English and French Governments to punish this breach of treaty stipulations, and treachery, on the part of the Celestials.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.
Mr. Jason A. Walker will lecture at Dodworth's Academy next Sunday, morning and evening.

On the following Sunday A. J. Davis will lecture at the same place.
Clinton Hall.

The Spiritualists continue to meet at Clinton Hall, Astor Place, as usual, every Sunday at 3 o'clock, P. M., for lectures and conference exercises. All are invited to attend.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Philadelphia, Pa., the 3d and 4th Sundays in Sept.; at Buffalo, N. Y., the 1st, 2d, 3d and 4th Sundays in October; at Worcester, Mass., the 1st, 2d, 3d, and 4th Sundays of November; at Boston, Mass., in December, and at Providence, R. I., in February. Mrs. Spence may be addressed at either of the above places, or at 534 Broadway, N. Y.

Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in St. Louis during the month of October; address care of A. Miltenberger, Esq., St. Louis. During November, at Evansville and Memphis. In December and January, at New Orleans and such other southern cities as she can visit before her return to Philadelphia in March, 1860. All letters directed to No. 8 Fourth Avenue, N. Y., will be duly forwarded.

Mrs. Middlebrook's Lectures.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) will lecture in Willimantic, Oct. 16th, 23d, and 30th; in Oswego every Sunday in November; in Providence, Dec. 18th and 25th, Jan. 1st and 8th; Memphis, Tenn., in February; St. Louis, in March. Applications for week evenings will be attended to. Address, Box 422, Bridgeport, Conn.

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L. Judd Pardee will lecture at Dayton, O., for the ensuing three months, and may be addressed at that place.

A. J. Davis lectured at Dodworth's Academy last Sunday morning and evening, to large audiences.

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ELECTION NOTICE.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE. ALBANY, August 31, 1859.

TO THE SHERIFF OF THE COUNTY OF NEW YORK.—Sir: Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker;
A Comptroller, in the place of Sanford E. Church;
An Attorney-General, in the place of Lyman Tremain;
A State Engineer and Surveyor, in the place of Van R. Richmond;
A State Treasurer, in the place of Isaac V. Vanderpool;
A Canal Commissioner, in the place of Charles H. Sherrill;
An Inspector of State Prisons, in the place of Wesley Bailey;
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;

A Clerk of the Court of Appeals, in the place of Russell F. Hicks;
All whose term of office will expire on the last day of December next.

Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.

Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the county of New York.

COUNTY OFFICERS TO BE ELECTED.

Seventeen Members of Assembly;
Two Justices of the Superior Court, in the place of John Slosson and James Monierie;
One Judge of the Court of Common Pleas, in the place of Charles P. Ledy;
One Justice of the Marine Court, in the place of Albert A. Thompson.

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Conveyancers is directed to chap. 271 of Laws of 1859, a copy of which is printed herewith, for instructions in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271.

AN ACT TO SUBMIT TO THE PEOPLE A LAW AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the State two million five hundred thousand dollars, at a rate not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by the said Commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

SECTION 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SECTION 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said taxes when received into the Treasury.

SECTION 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State Taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year apportion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such apportionment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund the fund adequate to the purpose aforesaid.

SECTION 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

SECTION 6. This act shall be submitted to the people of this State, at the next general election, and the votes given for its adoption shall be indorsed "Constitutional Loan," and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," and "Against the loan of two million five hundred thousand dollars, to pay the floating debt of the State." The inspectors of the several election districts of this State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots shall be canvassed and returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act shall be "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if the majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GIDEON J. TUCKER, Secretary of State.

CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.

New York, August 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office.

JOHN KELLY, Sheriff.

All the proprietors of public newspapers of the city and county of New York, are herewith requested to publish the above once in each week until the election, and cause their bills for said publication to be sent to the Board of Supervisors for payment. Dated New York, August 31, 1859. JOHN KELLY, Sheriff. [368 61]

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68 St. A. C. HARVEY.

DR. G. A. REDMAN,

THE TEST MEDIUM, will leave this city for his Southern tour about the middle of October, by way of Philadelphia via steamship to Savannah, through the principal cities to New Orleans—returning by way of St. Louis. 68 tr

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Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms \$5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves: Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$6, post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of File Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's File Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

William P. Anerson, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N.—, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address.

DR. SCOTT: WILKES BARRE, April, 27, 1858.

Sir—I find I shall want more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section. Send it by Hope's Express as you did before.

My best respects, ISAAC G. AT.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth Avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall,) residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M. to 6 P. M.

Address, JOHN SCOTT, 36 Bond-street, New York.

Scott's Healing Institute—Removal.

The undersigned begs leave to say to his patrons and the public, that he has removed his establishment from 16 to 36 Bond-st. New York, where he will continue to attend to the afflicted with (as he hopes) his usual success. Having materially added to his Institute, both in room and assistants, he is prepared to receive patients from all parts of the country.

To the Ladies, particularly, he would say that he treats all diseases incidental to their sex, with invariable success. An experienced matron will be at all times in attendance on the Ladies under my charge. JOHN SCOTT, 36 Bond-st., N. Y.

N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of Town, County and State, in full. J. S.

SPIRIT PREPARATIONS.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 36 BOND-STREET, NEW-YORK.

COUSIANA, OR COUGH REMEDY. This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supersede their use and give health and hope to the afflicted thousands. Price, 25 cents.

FILE SALVE.

A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the *Spiritualist*, Cleveland, O., after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price, \$1 per box.

EYE WATER.

For weak or inflamed eyes this preparation stands unrivaled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price, 50 cents.

SPIRIT EMBROCATION.

For Tetter, Erysipelas, Salt Rheum, and all Scrofulous eruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

CANCER SALVE.

This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive cure, no matter how aggravated the case. It will be found triumphantly efficacious of itself alone, in cases where the part affected is open; and when Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complaints, will answer the purpose. Price, \$10.

RHEUMATIC REMEDY.

This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, 25 cents per bottle. For \$10 a positive cure will be guaranteed.

ABSORBER.

This wonderful medicine has been proved to be the best of the age, one bottle being almost certain to remove all morbid humors from the system, and restore the system to its normal condition. Price,